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EAGLE'S EYE

Volume XXXIV, Number 1

41

April 2003

Origami

p. 16

Vehicles of Culture

p. 26

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EAGLE'S EYE

Volume XXXIV, Number 1 April 2003

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Front Cover Photo (Nikilani Tengan): Following a Japanese tradition, Sarah Tengan places many brightly-colored paper cranes on a tree in anticipation of Spring. See related story on page 16.

Inside Front Photo (Courtesy Mark Philbrick): Ben Krzeminski, a member of Living Legends, participates in the Warrior's Suite dance during the group's annual Heritage Week performance. See related story on page 10.

Back Cover Photo (Natalie Walus): Colorful, paper-folded cranes hold significance for those of Japanese heritage. See related story on page 17.

FROM THE DIRECTOR

Courtesy: Les Muranaka



"The mission of BYU is to assist individuals in their quest for perfection and eternal life." In order to accomplish this mission, there are four aims of a BYU education. A BYU education should 1) be spiritually strengthening, 2) intellectually enlarging, 3) character building, and 4)

lead towards life long learning and service. The sign at the base of campus displays our motto of "Enter to learn, Go forth to serve." There is a great need in this world for service. And in order for us to serve more effectively, it is imperative that we always strive for opportunities to learn and understand. This dynamic process requires us to first gather and search out for valid sources of knowledge and truth and then seek for outlets where we can use our hearts, minds, and hands to diligently serve.

One of my good mentors, Brother H.V. Shultz from Brawley, California, shared an analogy with me demonstrating a good example of gathering knowledge and finding outlets. We often hear about three bodies of water in our scripture study about Christ's mortal ministry: the Sea of Galilee, the Jordan River, and the Dead Sea. (see map) The Sea of Galilee is Israel's most important source of fresh water. One of its main sources of replenishment is the Jordan River. Without this constant flow of fresh water it would be unable to supply all of the water necessary for the local needs. The Sea of Galilee flows south and empties into the Dead Sea. Although the Dead Sea functions as an outlet for the Sea of Galilee, the lake itself does not have an outlet. The heavy inflow of fresh water is carried off solely by evaporation, which is rapid in the hot desert climate. Since the Dead Sea is seven times more salty than most oceans, its high salinity allows very little life to exist in its waters. Therefore, despite the constant inflow of water from the Sea of Galilee, the lack of an outlet results in the level of the Dead Sea changing very little over time. The water just evaporates and leaves the salt residue behind.

What is it that gives the Sea of Galilee so much life and the ability to provide for so many? It has a constant source of inflow that replenishes whatever resources are utilized. It also has an outlet where the flow can continue to move so the water never becomes stagnant and lifeless. What is it that makes the Dead Sea truly dead? It has a constant source of inflow, yet it lacks an outlet. The sea cannot continue its flow. It can only remain stagnant in the hot desert sun only to evaporate and become basically useless.

One of the aims of a BYU education is to strive for life long learning and service. We must place ourselves in positions where we can have a continual source of a fresh incoming flow of opportunities and experiences. We should always strive to better learn and understand the world around us. And as we learn and grow, it is crucial that we find an outlet to share the things that we have learned that have enriched our lives. By doing this, we find there is a direct correlation associated with the focused channeling of what we receive and what we can give in return. There is a natural flow and power that comes from receiving living waters and then sending living waters out to others just as the Sea of Galilee receives and sends out water to the blessing of the people. There is also a damming effect when we receive the waters of life and do not transmit that living water to others. Our own

water can become stagnant and lifeless if we only receive new water without transmitting what we receive to others.

May we all look for our Jordan River in our lives. May we search for ways we can continue to learn and serve throughout our days on this earth as we strive for perfection and assist others during our quest for eternal life.



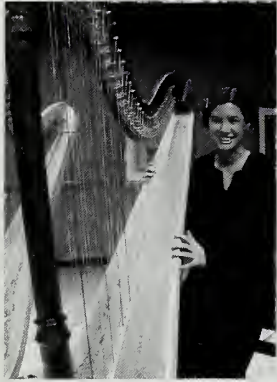
Lisa Muranaka, Director
Multicultural Student Services

UPB

EAGLE'S EYE Staff

This semester *Eagle's Eye* welcomed Dezi Lynn, recently returned from the Chile Santiago East Mission. An English major from Page, Arizona, Dezi brings added excitement and energy to our staff.

For this issue, each member of our staff chose an object to discuss that represents some aspect of who they are or who they hope to become. The unique and varied experiences we each have create meaning and symbolism in objects we commonly encounter. As time passes, the objects themselves begin to have special significance.



Besides gaining an invaluable education, another opportunity I've enjoyed at BYU is developing new skills. I enrolled in the harp program my sophomore year, though having no prior experience. From many hours of practicing, I have felt the joy in acquiring a new talent.

—Nikilani Tengan



Music has always been my favorite way to express my thoughts and feelings. I started playing the bass when I was ten years old, and have enjoyed playing in orchestras and touring in Europe.

—Trevor Reed



I loved reading *The Book of Mormon* with my family. It is one the most important lessons that my parents taught me. Regardless of where I am, or what I'm doing, the scriptures are always a constant source of inspiration.

—Dezi Lynn



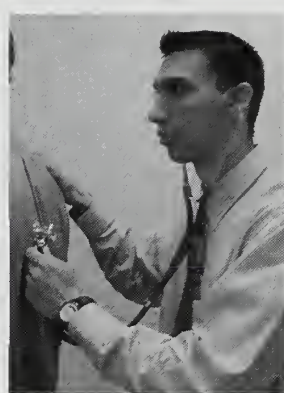
I really like this little paperweight because of the juxtaposition that it presents. The idea of this bar telling me to *think* is amusing because it can't do it itself. I guess it reminds me of how I am most of the time.

—Thomas Reed



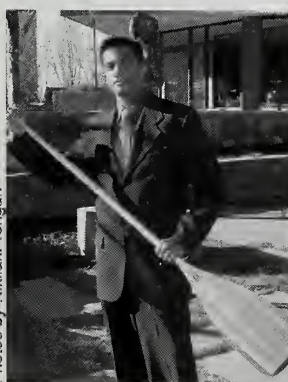
I have filled over fourteen drawing books with cartoons, story ideas, and notes. I have never wanted to go into art as a profession, but it still is a big part of my life. I draw to relax; I draw to ease writer's block; I draw when class is a little boring.

—Natalie Walus



A silver, dangling stethoscope readily identifies those devoted to medicine. A physician's tools are instruments of help and healing. In a few years, I hope to be a doctor able to administer relief and aid to others.

—James Tschudy



I embrace with pride this original Hawaiian paddle. It represents my Hawaiian ancestry as well as my faith in the Lord in enduring life's most challenging seas.

—Jarrett Macanas



I have always loved reading. From philosophy to history to fiction, the books I study open up the world to me. Literature enhances not only my present experience as an English major, but also my future career as a lawyer. I only wish I had more free time to read!

—Rob Zawrotny

MOA: Past Tense Exhibit

by Nikilani Tengan

Held at Brigham Young University's Museum of Art October 3, 2002 to May 3, 2003, *PAST TENSE: A contemporary dialogue* showcased an unusual variety of art formations from three young artists: Clara Williams, Lane Twitchell, and Valerie Atkisson.

The unique exhibit examined events and choices of the past that affect us today. Topics of the art pieces ranged from polygamy to politics,

and from the pioneers to the urbanization of cities.

The art in the exhibit was specifically created for the gallery space in the museum, an example of a relatively new art form known as Installation Art. Installation Art allows viewers a greater interactive experience with art defined by space—the spatial and cultural context of where the art is displayed.

UNLV Professor Speaks to Student Authors

by Dezi Lynn

Dr. Jane Hafen from the University of Nevada Las Vegas visited Brigham Young University (BYU) on January 16, 2003. A BYU graduate from the Humanities program, Hafen used the experiences of four Native American Christian authors to teach that regardless of biases in a society, everyone needs to seek the good of every situation or person.

Hafen ended with the Thirteenth Article of

Faith and Paul's admonition that "if there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."¹ According to Hafen, this admonition is for people of all cultures to seek the best of what surrounds them, including culture, literature, and the priceless knowledge of the gospel.

NOTES

1. The Articles of Faith, 1:13.

Asian Fest 2003

by Natalie Walus

On January 24, 2003 the Asian American Association (AAA) held their annual Asian Fest. By highlighting traditions from Japan, Korea, Vietnam, Thailand, Singapore, Malaysia, Cambodia, Philippines, Mongolia, China, and Taiwan, the AAA hoped to teach students about ancient and modern Asian culture.¹

Activities that evening included a street festival and dinner performance. At the street festival, students participated in activities such as

Sumo wrestling, Karaoke, Kung Fu demonstrations, origami, and Chinese calligraphy. The dinner performance told the story of an orphan boy searching for his identity. As he explores Asia he realizes the importance of culture, but even more importantly, he learns of his divine heritage—it is this knowledge that AAA shared that evening.²

NOTES

1. Crystal Ang, e-mail to the author, 7 February 2003.
2. *Ibid.*

A New BYU President

by Thomas Reed

To the surprise of the capacity crowd in the Marriott Center March 18, 2003, Gordon B. Hinckley, President of The Church of Jesus Christ of Latter-day Saints, announced that Dr. Cecil O. Samuelson Jr. would succeed Merrill J. Bateman as Brigham Young University (BYU) President.

It was appropriate President Bateman received his honorable release and vote of gratitude in a Tuesday Devotional. He worked tirelessly the last seven and a half years to make devotionals a well-attended weekly spiritual and intellectual experience. Other projects and accomplishments during his tenure include campus physical facilities development, promotion

of student character and virtue, and enlargement of BYU's sphere of influence in the world.

Samuelson officially becomes BYU President on May 1, 2003. He is a highly qualified administrator, doctor, and priesthood leader. He and his wife, Sharon, will be a great asset to the BYU community. We look forward to following his leadership in the years to come.



Courtesy Mark Philbrick

Divine Comic Relief

by Trevor Reed

About nine years ago, a handful of Brigham Young University (BYU) undergraduates set out to energize the lives of fellow students. From their efforts, the BYU Student Humor Union was born. The purpose of the club is, "to provide clean, low cost humor for BYU students."¹ And that is exactly what they've been doing: providing monthly shows by the name of *Divine Comedy* to the students of BYU.

Each show is full of witty parodies on BYU life as well as American pop culture. Beth Hedengren, advisor for the Student Humor Union says, "Divine Comedy shows make me laugh until I cry, laugh so hard and so long my stomach hurts the next day."² Divine Comedy is a great weekend activity, bringing laughs and giggles to the hard-working students of BYU.

NOTES

1. Noelle Lau, "Divine Comedy debut fresh cast on Friday," *Daily Universe*, Wednesday, 24 October 2001.
2. Beth Hedengren, email to author, 16 January 2003

Biological Discovery Receives National Fame

by Jarrett Macanas

"This is the equivalent of finding whales walking around on legs," said Dr. Michael Whiting, referring to a recent discovery making headline news in the science world.¹ The historic finding happened at Brigham Young University's own Fulton Supercomputing Center. It was there that Whiting, a BYU assistant professor of integrated biology, directed a two and half year research project studying the DNA of walking sticks. He discovered that some insects lost their wings and then re-evolved them 50 million years later (see photo at right).

Adding to this momentous occasion was that Whiting was not alone on this project. He worked closely with undergraduate student Taylor Maxwell, who helped write the article that received much international recognition. Whiting said, "Undergraduate research, if it's properly supervised, can be very signifi-



Courtesy Allison Whiting/BYU

cant."² Their article proved significant enough for the top journal in science, *Nature*, to not only publish the article, but feature it on the cover of their 16 January 2003 issue.

NOTES

1. Deanna Devey, "Sharing fame with an insect," *Daily Universe*, Wednesday, 15 January 2003.
2. *Ibid.*

Community Corner

Hitting the Slopes

by Rob Zawrotny

Often, hitting the slopes involves long drives and a hefty pocket book; but luckily, Sundance Village in Provo Canyon solves both problems.

A few minutes' drive from Brigham Young University's campus, Sundance's uncrowded slopes and affordable lift tickets easily satiate a college student's skiing and snowboarding appetite. According to *Ski Magazine*, Sundance "skis much like a mini-Aspen, Colorado."¹ The resort touts a vertical drop of 2,150 feet and offers 450 skiable acres with 41 diverse trails.² Sundance also has over 34 kilometers of trails for cross-country skiing and snowshoeing.³ Besides skiing and snowboarding, the resort's first-class restaurants, gift shops, and other amenities create an entertaining escape from the pressures of school.



Courtesy Lindsay Whitaker

NOTES

1. Trinker, Greg. *The Resort that Redford Built*, *Ski Magazine*, (<http://www.skimag.com/skimag/features/article/0,12795,327623,00.html>).
2. Sundance Village, (<http://www.utah.com/ski/skiing/sundance.htm>).
3. Nordic Center, (<http://www.sundanceresort.com/start.html>).

Utah's Little Hollywood

by Natalie Walus

Every January, Robert Redford's Sundance Film Festival turns Park City, Utah, into a little Hollywood. Dressed in black, the "official attire" of Sundance, movie stars, directors, producers, and movie fans come by the thousands to view the "best of independent cinema."¹ With over 100 full-length and 60 short films, the festival offers everything from comedy to documentary movies.

Film showings only cost \$10, but finding a ticket can be tricky. Online box offices sell out quickly and stand-by lines can be hours long. Of course, if you can't get into a movie you can always window shop down Park City's Main Street, a spot well known for "star" gazing.

For more information visit <http://festival.sundance.org>.

NOTES

1. Genessy, Jody. "Film fest facts: Sundance queries answered—sort of," *Deseret News*, Tuesday, 14 January 2003, p. A01.

A View of the Holy Land:

The Prints of David Roberts

by Rob Zawrotny

It has been said, “it is by art that you live, if you do.”¹ Fine art appeals to the senses and helps viewers understand the world they live in by offering diverse perspectives. In such a way, Scottish artist David Roberts (1796-1864) poignantly brings a historic, distant land to life for modern viewers in his series of prints “Jerusalem and the Holy Land Rediscovered”—displayed at Brigham Young University’s Museum of Art (MOA) through February 28, 2003.

As the early nineteenth century gave rise to a renewed interest in the Holy Land, many British explorers traveled to Jerusalem seeking to experience what they considered an exotic land. Roberts, apprenticed as a theater set painter, was soon caught up in the European movement of painting striking, foreign landscapes—a skill developed during his early training.²

Starting in August 1838, Roberts traveled in the Holy Land for eleven months, a region significant because of its Christian, Muslim, and Jewish roots.³ While there, Roberts depicted the Biblical land that many had read of but never experienced. Diana Turnbow, Assistant Curator at the MOA explains that Roberts’ prints “[man-]age] to convey a sense of timelessness and anticipation that draws audiences to his



David Roberts, *The Shrine of the Holy Sepulchre*, 1842-44. Hand-colored lithograph. Collection of the Duke University Museum of Art

images as the region itself draws visitors to its spiritual centers.”⁴

The exhibit’s unique set up allowed visitors to make their own pilgrimage through the Holy Land. Two routes, in the form of prints lining either wall in the gallery, mimicked the trip taken by Roberts—one starting from the North in

Baalbek and the other from Cairo in the South—and both eventually converged on a gallery lined with prints of Jerusalem.

Along the way the journey became palpable as viewers passed by the river Jordan, saw the Shrine of the Holy Sepulchre, and enjoyed the scenic views of Jerusalem from the Mount of Olives.

Robert’s lithographs bring the Holy Land to life with natural looking landscapes, architecture, and detailed depictions of the people. The soft hues of the scenery are interjected with bright splashes of color, particularly in the clothing. But rather than depicting the peasant classes, Roberts contributes to the “orientalization” or romanticization of the Near East, portraying warriors and women in exotic fashion. Nonetheless, the lithographs serve as an important anthropological resource as they are the most comprehensive depictions of the culture and landscape during the period.

Roberts actually only made rough ink sketches while in the Holy Land and later added detail and color upon returning to his studio in England. Louis Haghe turned the completed drawings into lithographs. In conjunction with publisher Francis Graham Moon, the images were printed in a three-volume publication *The Holy Land, Syria, Idumea, Egypt, Nubia* and has been described as “the most ambitious lithographic work ever published in England.”⁵

In addition to the lithographs, various textiles, artifacts, and photographs adorned the exhibit, all helping to create a complete picture of the cultural climate at the time.

The display was organized by Duke University Museum of Art as part of the Israel/North Carolina Cultural Exchange.

About the MOA

by Rob Zawrotny

Traveling the Ancient Near East. Exploring the Ottoman Empire. These incredible adventures become reality at one of the largest museums in the mountain west—Brigham Young University’s Museum of Art (MOA).¹ Perhaps one of the most impressive and noticeable structures on BYU’s campus, the 100,000-square-foot edifice balances function and design; the uniquely designed museum, with its surrounding sculpture gardens, houses ten galleries, a gift shop, small theater, and café.² The MOA’s impressive 16,000-piece collection—featuring artists from Carl Bloch to Andy Warhol—affords BYU students and other visitors the opportunity to explore ancient and contemporary ideas and cultures without leaving the comforts of Provo.

Since its completion in 1993, the MOA’s full professional staff and facilities have helped it build an outstanding reputation and attract prominent exhibits such as *The Empire of the Sultans* and the Smithsonian’s *Lure of the West*. The museum has served as a valuable educational forum to the campus and community by displaying such diverse collections; it also hosts lectures and speakers pertaining to various exhibits.

In addition, opportunities exist for interested individuals to contribute to the MOA’s development. Volunteers can work as docents and greeters at exhibits. Also, through their donations patrons can become members of the MOA, receiving privileges such as gift store discounts, exhibit posters, and curator-led personal tours of the museum.

For more information about the MOA, see: <http://cfac.byu.edu/moa>.

NOTES

1. Museum of Art, (<http://cfac.byu.edu/moa>).
2. *Ibid.*

NOTES

1. Elizabeth Bowen, (www.quotationspage.com).
2. *Jerusalem and the Holy Land Rediscovered: The Prints of David Roberts (1796-1864)*. Brigham Young University Museum of Art brochure. 2002.
3. *Ibid.*
4. Press release. *Jerusalem and the Holy Land Rediscovered: The Prints of David Roberts (1796-1864)*. Brigham Young University Museum of Art brochure. 2002.
5. See note 2.

UCAMHE Rewards Dedicated Students

by Thomas Reed

Over the past decade, The Utah Coalition for the Advancement of Minorities in Higher Education (UCAMHE) has given money to multicultural students across Utah to help them finish their college degrees. The Coalition is made up of students, advisors, community members, and members of the Utah Legislature who believe that multicultural students deserve the same opportunities for success in life as anyone else in Utah.

Each year, UCAMHE chooses two or three recipients from every college and university in Utah. In the application process, students prepare essays describing the struggles they have overcome associated with higher education and their future plans. Applicants are rewarded for their commitment to excellence with a \$1000 scholarship. Rewarding students who work

hard and commit themselves to intellectual development is a key part of UCAMHE's mission.

Neil Annandale, Andrea Worthen, and Jacob Holiday from Brigham Young University (BYU) were awarded UCAMHE scholarships for 2002. Andrea Worthen, from Ferron, Utah, is a BYU law student in the master of public administration program. She hopes one day to work in Indian Education policy for a state or tribal government. Neil Annandale, a Ph.D. student in counseling psychology from American Samoa, aspires to become a professor in Psychology and Religion at BYU-Hawaii.

At the awards ceremony, held in BYU's Wilkinson Student Center on December 6, 2002, Jacob Holiday from Keyenta, Arizona, addressed those in attendance.

Holiday recalled his freshman year and the discouragement he felt in not knowing how to deal with school, but he knew he needed to finish what he had started. He dedicated himself to achievement and made the commitment to persist through the struggles of school. Holiday's hard work makes him a deserving candidate for the UCAMHE scholarship and a role model for other multicultural students who also become discouraged in making the transition to college life.

The devotion of UCAMHE in rewarding people who represent principles such as hard work, persistence, and cooperation is what makes the coalition a true success.

Right: These hard-working students were the BYU recipients of a 2002 UCAMHE award for overcoming adversity in higher education.



Neil Annandale



Andrea Worthen



Jacob Holiday

Cristiano Ruy: MSS Recruiter

by Thomas Reed

Cristiano Ruy, new recruiter for Multicultural Student Services (MSS), has learned a lot from living in a new country.

Growing up in Sao Paulo, Brazil, Ruy had to make adjustments in the way he interacted with others when he came to the United States. Learning to transition required a lot of effort, but he didn't give up. Ruy came to play basketball, graduate with a business degree, and experience the spiritual growth available to students at schools affiliated with The Church of Jesus Christ of Latter-day Saints. From these experiences, Ruy gained the skills and knowledge necessary to be a leader for younger, struggling multicultural students.

His goals as MSS Recruiter are focused on reaching secondary schools across Utah to help students learn it's worth the effort required to be admitted to Brigham Young University.

Ruy and his wife, Erin, have recently become the parents of a beautiful new daughter: Gabriella. We welcome them to the MSS family!



Niklani Ten'ian

Summer of Academic Refinement 2003

SOAR is a rigorous five-day college preparation program, sponsored by Multicultural Student Services, which prepares and informs American minority students of educational benefits and expectations at Brigham Young University.

SOAR Benefits

- ACT Test Preparation and Examination
- BYU Admissions and Financial Aid Information
- College Success Workshops
- Introduction to BYU's Colleges and Majors

Registration Requirements

- SOAR Online Application
- High School Transcript
- Endorsement from Bishop or Minister
- Medical information and activity waiver
- Fee: \$200 (Need-based scholarships available)

Summer 2003 Dates

- June 23 – June 28, 2003
- July 7 – July 12, 2003
- July 14 – July 19, 2003

Information and Registration available at:

<http://campuslife.byu.edu/mss/soar>

Eligibility Requirements

- High School Junior 2002-2003
- 3.2 Cumulative GPA
- Must Be At Least 1/4 Asian, African American, Latin, Native American, or Polynesian
- U.S. Citizen or permanent resident

Registration Deadline:

Monday, June 2, 2003



Lifting Voices from the Dust

Black History Month 2003

by Natalie Walus

The Walk of Life and the Faculty Luncheon began what would be a Black History Month packed with powerful messages and great entertainment. The theme, "Lifting Voices from the Dust" emphasized that Black History Month was more than a month of entertaining events; it was a month to remember and teach about the rich culture and history of African Americans.

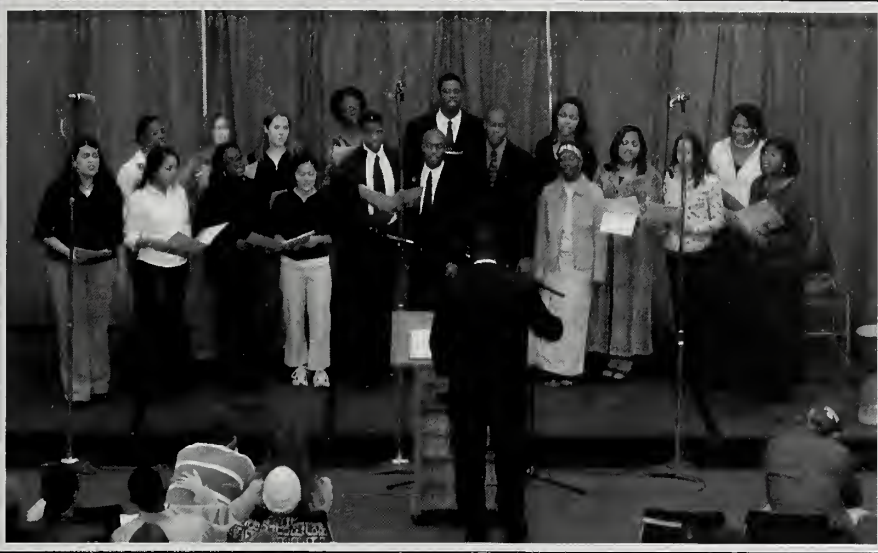
Though Black History Month officially begins in February, for Brigham Young University (BYU) it started on January 20th with the annual Walk of Life. This event brought hundreds of BYU students and Orem/Provo residents together to celebrate freedom in honor of Martin Luther King, Jr. The crowd met at the BYU Carillon Bell Tower to light candles, sing hymns and spirituals, and then reverently walk to the Wilkinson Student Center for a devotional in King's honor. The Black Student Union (BSU) sang songs of peace and freedom, followed by a recitation of a portion of King's "I Have a Dream" speech. Immediately following the reading, a video of King delivering his powerful speech brought the audience to tears and a standing ovation as the film ended. The spirit of King's dream touched all present that night.

On January 23rd, the BSU held a faculty luncheon in celebration of Black History Month. Faculty and students were privileged to hear members of the BSU speak about the importance of remembering ancestors and their examples. They reminded us that these examples need to be taught to children so they can remember their great heritage. President Merrill J. Bateman then addressed the audience and admonished all present to keep a journal in order to benefit future

generations. He proposed that to better the future, we must turn to the past and glean from it knowledge that will bring equality and peace. He challenged students to follow his advice and better the future for all people.

Throughout February, activities such as the Blues/Poetry Night, Soul Train 70's Dance, and African American films highlighted cultural achievement. At the sold out Blues/Poetry Jam the audience snapped their fingers as members of the BSU read verse from famous poets such as Langston Hughes, Nikki Giovanni, and Maya Angelou. Afterwards, two local blues bands preformed classic and contemporary blues for the crowd. Soul music played all night at the 70's dance and talent show as people showed off their funky 70's groove. Finally, throughout the month, the International Cinema offered free movies such as *Glory*, *Sugar Cane Alley*, and *The Wiz*. These events not only entertained attendees, but showcased African American culture at its best.

Other activities held in honor of Black History Month focused on raising awareness of Black History and African American issues. For example, Live at the Terrace was held in the Wilkinson Student Center at noon in order to promote activities for Black History Month and teach students. Trivia questions ranging from the Harlem Renaissance to the number of countries in Africa were asked and rewarded with prizes. After teaching the audience about the richness of Black History, the performers turned once again to poetry and song to give people the feel of African American culture. Clearly, the audience enjoyed watching a lively lunchtime performance balanced with information and entertainment.



To further inform students about African American issues, a lecture series held each week of February featured professors who addressed a variety of subjects. Dr. Lynn England and Dr. Carol Ward from BYU talked about two influential African American sociologists—W.E.B. Dubois and William Julius Wilson. Though the professors pointed out that there were many differences in these men's ideas, Dubois and Wilson both addressed the issues of equality and opportunity. A week later, a panel of African American BYU students addressed the subject of "Being Black at BYU." Another lecture was given by Dr. Sharon Rush, a civil rights lawyer and professor at the University of Florida. She addressed the issues that face parents who adopt children of other races. She spoke candidly about how she dealt with differences between her adopted daughter and herself and the importance of discouraging discrimination. The last week of February, Darius Grey captivated the audience with his in depth and inspired knowledge on the subject of "Blacks in the Priesthood." At all the lectures, information was available for those who were interested in learning more about Black History.

The annual Children's Fair invited Utah parents who had adopted African American children to BYU campus for

a Saturday afternoon. Children associated with other African Americans and parents learned more about raising multicultural children. The Families for African American Awareness (FAAA) co-sponsored the event with the Black Student Union and brought materials that would benefit families who attended. Kevin Gordon, board of directors member for the FAAA, said the Children's Fair "is a chance to put on a function for the community to teach about African American children." One of the topics discussed was hair care education. "Sometimes parents of adopted African American children don't know how to care for their child's hair," he said. Members of the BSU gave complementary haircuts and styles for children who attended.

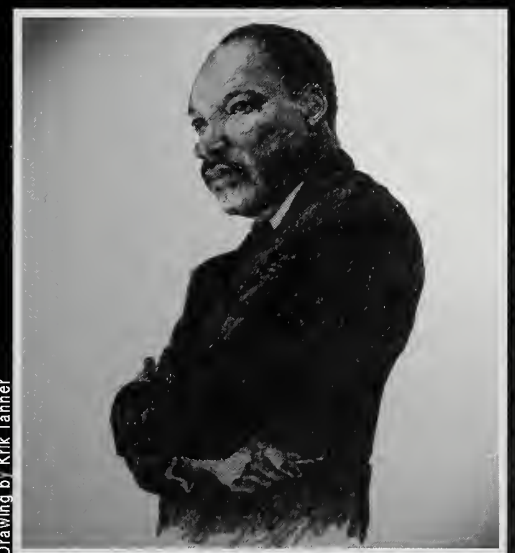
Black History Month activities stayed true to the theme of "Lifting Voices from the Dust." By attending the events people had the opportunity to learn about the spirit of African American culture and history. Because Black History is part of American history, it is a subject that everyone should make an effort to understand and appreciate. Lessons of freedom, equality, justice, and strength are shared with all people during Black History Month.



Above left: The Black Student Union Choir captured the spirit of Black History Month as they sang spirituals after the annual Walk of Life.

Above: Hundreds of people participated in the Walk of Life in memory of Martin Luther King, Jr. Candles were lit as the participants reverently walked to the Wilkinson Student Center for a devotional in honor of King.

Below: The wisdom and faith of Dr. Martin Luther King, Jr. brought strength during the civil rights movement. A graduate from Boston University in systematic theology, King taught peace and tolerance to accomplish equality among races.



Heritage Week 2003

Culture First Hand

by James Tschudy and Rob Zawrotny

Fantastic dancing, colorful costumes, moving music, and delicious food always attend Brigham Young University's (BYU) Heritage Week activities. This year's events, held March 22–29, 2003 were no exception. Fiesta, Luau, and Pow Wow showcased the Latin, Polynesian, and Native American cultures for the campus and community. This annual celebration of culture, sponsored by Multicultural Student Services, draws hundreds of people—most of them students—to the exciting events each year.



Nikilani Tengan

Above and below left: Children in Latin American clothing gather on stage for the finale of this year's Fiesta. Months of preparation paid off as hundreds of people crowded the Wilkinson Student Center Ballroom, eagerly anticipating the night's show. Volunteers wowed the crowd for over two hours, performing numbers from over twenty Latin American countries and delighting the audience with bright costumes, choreographed dances, and lively music.

Below right: On Saturday, 23 March 2003, Miss Tacey M. Atsitty, from Kirtland, New Mexico was crowned the new Miss Indian BYU. She will work throughout the coming year representing Native American needs and issues at BYU.



James Tschudy



While many students choose to sit in the audience, others decide to get involved. Compelled by their love of culture and dance, students volunteer their efforts throughout the winter semester. They provide the immense planning, preparing, and performing that make these events so successful. But even more important than *why* they help, they've discovered that actually participating in Heritage Week allows them to learn more, share more, and have more fun!

Many students welcome Heritage Week as a chance to learn about another culture. For some, like Amie Vreeken, this is their first real exposure to the cultures represented by Heritage Week events. When asked why she signed up to dance at Luau, Amie, a Utah resident, said, "I thought it would be a good experience and an opportunity to further my learning of different cultures—exposure to different ideas." Their learning doesn't come solely from picking up a new dance. Students gain valuable insight into the values and attitudes of the culture they work with. Their unique experiences surpass anything that can be imitated in a classroom or textbook; they come from first-hand exposure to the culture itself.

Heritage Week is also loaded with opportunities for multicultural students to share their heritage with others. Student volunteers do most of the detailed planning and supervising in each event. Natalia Manrique, born in Columbia, was one of many supervising students rewarded by her first Heritage Week experience. For Fiesta, she directed over thirty students performing a dance from her native country. Working with other students, Natalia was responsible for the costumes, choreography, music, and practices of the Columbian dance. In addition to her many hours of preparation, she and the dancers dedicated several hours every Saturday morning since mid-January to practice.

Despite the tremendous effort required, Natalia enjoyed sharing her culture and was inspired by students' responses. She explains, "The thing that is keeping me there . . . [is]

every time we get out of practice they say 'thank-you, thank-you, thank-you for everything!' They're really excited about it . . . everybody shows up and everybody dances happy, like they're having fun. Everybody wants to learn."

Students involved in the Annual Harold A. Cedartree Memorial Dance Competition and Pow Wow have just as many chances to get involved. The annual Pow Wow hosts hundreds of participants, most from the western United States. Volunteers, almost exclusively students, take responsibility for organizing food assignments, keeping score and tallying, registration, vendor booths, and awards. Individual committees recruit and direct students to meet the challenging needs of hosting such a large event. Chris Freeman from Camp Verde, Arizona, enjoyed his first experience at BYU's Pow Wow. Working with the food committee, he helped prepare authentic fry bread and mutton stew. Chris explains that he sees it as an "opportunity to help celebrate the culture of the Native Americans and to help people learn."

More than perhaps anything else, students love participating in Heritage Week because they have so much fun. Johanna Eckerson, a Luau participant exclaims, "I love to dance . . . [the Polynesian] dances are so much fun!" Despite the long hours participants must commit, shouts and laughter continually burst from their practice rooms. "[We] work hard, but it's fun," expresses Sarah Baker who danced with groups representing Brazil and Puerto Rico at this year's Fiesta. Sarah Haskew, a senior from Skamania, Washington volunteered at Pow Wow last year. She also, "came back this year because it was fun." The social and inviting atmosphere encourages students to return each year. And they do. Literally, hundreds of students get involved in both the spotlight and subtle nuances of Heritage Week, each welcomed effort adding to the quality and diversity of every event.

Whether a student decides to dance or decorate or work with an organizing committee, each is blessed by their experience. Leadership roles and assignments provide inspiring and character-building challenges for the university's multicultural student body. These unique opportunities to participate let students share, learn, and have fun in the best way possible—first hand!

Far right and center top: Hundreds of people—Native and non-Native Americans alike—flocked from across the western United States to participate in the 22nd Annual Harold A. Cedartree Memorial Dance Competition and Pow Wow held in the Wilkinson Student Center Ballroom on March 28–29, 2003. Vendors offered a taste of Native American culture by selling food and handcrafted goods, while several drum groups led the dancers in competition. Participants young and old competed in traditional, fancy, grass, and jingle dancing during the course of the two-day Pow Wow.

Right and center bottom: Melelangi Tuasoa dances the Tongan *U'a*, a traditional women's dance, during this year's Heritage Week Luau. Also pictured is a Fijian Group Dance. Students performed dances representing the islands of Samoa, Tonga, Tahiti, New Zealand, Fiji, and Hawaii, before a full-house audience.



Nikilani Tengan

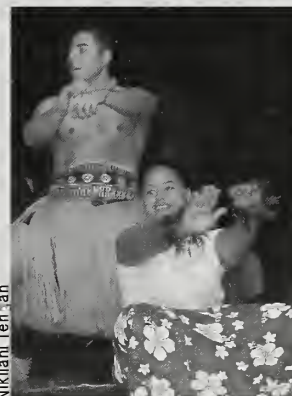


Courtesy Mark Philbrick

Above: With their typical flare, Living Legends captivated the audience during its annual Heritage Week performance. This unique performing group celebrates the heritage of ancient and modern Polynesian, Native American, and Latin American cultures through music and dance. Chauma Kee-Jansen (left) and Taber Rigg (right) perform a *Butterfly Dance* typical of ancient Mesoamerican cultures. The touring group has performed across the world and in the 2002 Winter Olympic Games in Salt Lake City sharing its influence and message. Many of BYU's multicultural alumni gather before the yearly performance to renew acquaintances.



James Tschudy



Nikilani Tengan



Nikilani Tengan

Failure Is Not An Option

STUDENT SPOTLIGHT: MICHAEL WEINGARTEN

by Natalie Walus

“**W**hatever goal you have, reach for it,” says Michael Weingarten as he reflects on what he has learned from life. “You can determine what you can and can’t do.” Born in New York, but raised in Orem, Utah, Weingarten has always been close to his family. Ever since they were children, Weingarten and his sisters, Talei and Aiona, have always been his best friends. His parents, Robert and Maraia, have always supported Weingarten in all of his goals. Their examples of love, learning, and hard work have given him confidence in achieving his dreams.

Weingarten has also learned life lessons from baseball, one of his greatest passions—and challenges. “I was always a better basketball player than baseball player, but for some reason I always had this dream since I was young that I was going to be the first Fijian baseball player to make it to the major leagues,” he says. With this dream in mind, he has devoted many years to its realization—despite surrounding skeptics. During his sophomore year in high school he made the baseball team but was the only player to warm the bench all season. Though discouraged, he refused to give into coaches who told him he wasn’t a ball player.

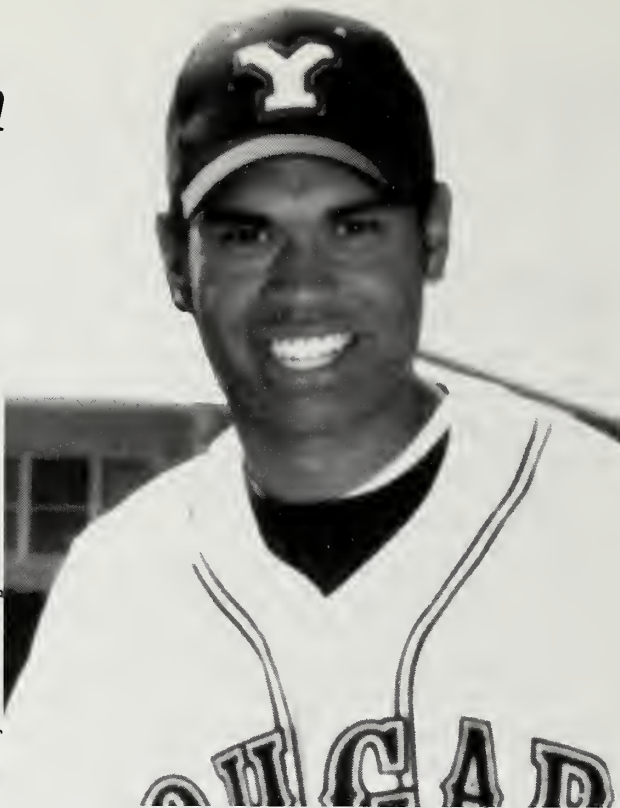
“I wanted to prove them wrong,” he says, so he practiced all year and made the junior varsity team and finally the varsity team his senior year. Not only that, he was chosen as a member of the Utah State All-Star team and played with other All-State teams throughout the Midwest. His hard work and determination was rewarded with a scholarship to Utah Valley State College where he played for two years.

Though it was a difficult decision, Weingarten’s desire to serve the Lord led him to the decision to serve a mission and he was called to serve in Toronto, Canada for The Church of Jesus Christ of Latter-day Saints. Before then, “baseball was life.” He knew that the Church was important, but as he served the Lord and truly came to know Him, Weingarten discovered that “baseball wasn’t everything and that if you put the Lord first everything else will fall into place.”

After his mission, he was given a scholarship and a chance to play baseball at Brigham Young University (BYU), where he currently plays catcher for the team. Weingarten was told he would never play Division I baseball. But now that he has, he sees no reason why he can’t go further. “There are people today who tell me why I won’t make it to the major leagues . . . I’ll prove them wrong. All depending on what the Lord wants, of course.”

For Weingarten, most everything has fallen into place. He has continued to follow his baseball dreams by playing for BYU and also the Samoan National Baseball Team. This has given him a greater appreciation for those from other countries as well as experience in competing with the best in the world. Last summer he was able to play against national teams from Canada, Russia, Cuba, Dominican Republic, and Chinese Taipei. This summer he hopes to play with the Samoan team in the Olympic South Pacific Games, which will determine whether or not the team will play in the

Courtesy Michael Weingarten



2004 Olympics in Athens, Greece. Of course, that would be “a dream come true” for him.

Baseball is not the only thing Weingarten feels is important. With only a semester left of his undergraduate degree in sociology, Michael is determined to make a difference in other’s lives through his education. “If you take the opportunity to sit and learn why things happen, it makes things easier in life, and you can in turn help other people,” he says. This is why Weingarten wants to pursue his master’s degree in public relations. By doing this he can help others, either by assisting businesses with customer service or by pursuing a career in motivational speaking. He also dreams of being a Seminary or Institute teacher for the Church, because he wants to help youth discover their divine purpose and know their Heavenly Father’s great love for them.

“I don’t feel like I can fail,” says Weingarten. “I’m confident that the Lord will help me . . . I know that in life we sometimes fail and make mistakes . . . and if we learn from those mistakes, in a way, that’s success.” He knows that trusting in the Lord is what makes his life successful. No matter what others say, for Michael Weingarten, failure is not an option.

A Winning Attitude

STUDENT SPOTLIGHT: UILA CRABBE

by Rob Zawrotny



family. When I go home now, I don't want to spend time with my friends. I want to stay home and laugh with [my family]."

During her childhood, Crabbe's mother coached for a local volleyball team, which sparked her interest in the game. She started playing at age seven and later became a star in high school, racking up numerous awards, including Gatorade Hawaii

Player of the Year. With her gift for volleyball, Crabbe had several options for her college volleyball career, but after coming to SOAR, Multicultural Student Services' academic summer camp, she knew she wanted to come to BYU. "They (BYU) weren't even recruiting me. I sent them a tape, they came to watch me play, and they said I could be on the team." During her college career she has been a key defensive player on BYU's squad, reaching her goal of starting her sophomore year and being named to the All-Mountain West Conference team in 2001.

But while volleyball was previously paramount in her life, Crabbe has reevaluated her priorities at BYU. She explains that her coaches make sure she and her team members are "well grounded and . . . make sure that volleyball is not the most important thing in [their] lives." Even her "do-anything-to-win" attitude has changed. Now, she calls her own errors even if the referees don't notice. "That's probably the biggest change that's happened to me. I'm not as competitive." She still dreams of playing in the Olympics sometime, but ultimately, "I'd rather have a family than play volleyball," Crabbe says.

Describing her feelings concerning her college experience, Crabbe says she has never regretted coming to BYU. "I love BYU!" she exclaims. "It's been the best experience of my life." She especially appreciates the spiritually-uplifting

atmosphere. "Besides the volleyball stuff . . . we (the team) get to do young women's activities out in the community and . . . do firesides wherever we go. It's just the best thing. I've met so many people."

Off the court, Crabbe has also gained a greater appreciation for her Hawaiian heritage. "I don't think I was ever proud of it when I was back home," she says. But now, "I am so proud to be multicultural. I'm glad because I grew up in a Hawaiian society where I danced hula. I learned the language. I did all the things that I could . . . You just have to be grateful for . . . your culture." She's even lending her dancing talents to help teach participants in this year's Luau during Heritage Week (*see related story on page 10*).

It seems no matter what life serves Uila Crabbe, her winning attitude will keep her grateful for the simple things in her life: family, church, and culture. When her college days are over, Crabbe plans to return home to Hawaii. "I want a family definitely, have a whole bunch of kids. Live in Hawaii. Just simple stuff . . . Have family and have kids that graduate from BYU, have them come here and love it the same that I do and just be happy."

Uila enjoys sharing her Hawaiian heritage in the form of hula. She was a participant in this year's Heritage Week Luau (*see related story on page 10*).



Niklani Tenian

From the outside looking in, Uila Crabbe, a junior at Brigham Young University (BYU) majoring in Physical Education, is as busy as most college students. She maintains a hectic schedule with a full load of classes, plans to complete her degree in four years (with a minor in coaching under her belt as well), and remains active in church and community activities. Topping it all off, she has been a member of the BYU women's volleyball team since arriving in Provo. Nonetheless, Crabbe radiates a contagious smile and infectious laugh that belie her brimming schedule. Her secret: "I think I've learned how to be grateful for the things that I have," she says.

Crabbe grew up in Mililani on the island of Oah'u with one younger brother and two younger sisters. Her parents, Nolan and Val, made sure that theirs was a close-knit family. "We did stuff to keep us together," she says. "I danced a lot of hula. That's one of the main things that I did with my family. We all dance together." They've even had the chance to perform together in Japan, Europe, and at Disneyland in California.

But it wasn't until leaving home that Crabbe fully realized how blessed she's been. She smiles and explains, "We're a simple family. We have everything we need. We've been through trials and we know how to stick together, how to make it through. That's what I love about my

Coming Full Circle

ALUMNI SPOTLIGHT: JUANITA BENIONI

by Jarrett Macanas

Many dream of that one proud moment in life's journey when every goal and aspiration has happily come true. When one comes full circle, a person's heart kindles warm feelings knowing that the years invested in a meaningful career were fueled by righteous desires. Having come full circle in her life, Juanita Benioni continues her career of more than thirty years by astounding colleagues and students alike with her amazing talent for diversity education.

What makes Juanita Benioni different from most is her diverse Hawaiian, Korean, Japanese, and Spanish ancestral background. The development of her unique cultural identity began in Laie, Oahu, where she was raised in a large Latter-day Saint family. As a child, her father worked at the nearby Kahuku Plantation, while her mother worked in the home. Laie is a special place Benioni calls home, where warm memories of learning the Hawaiian culture were part of her childhood. She feels blessed to have such a beautiful heritage, rich with ancient traditions and customs. One of her fondest memories growing up in Laie is of the *Hukilau*, a now world-famous celebration held at Hukilau Beach, Laie. This was the most anticipated event of the year. Hundreds of locals would come together along the shores to enjoy a luau, singing, hula dancing, and net fishing in large groups.

After some time, Benioni and her family moved to the mainland and accepted Venice, California, as their new place of residency. After graduating from high school, Benioni realized her life was somewhat uncertain. At the height of the civil rights movement in the 1960s, Benioni found herself in a position and time where race was becoming more and more controversial, even in the fast-growing cities of southern California. She began to recognize the importance of her Spanish, Hawaiian, and Asian culture. So, when she was initially accepted to larger universities such as the



Juanita Benioni, right, shown with her husband Patoa, and youngest child, Tui, stresses the importance of diversity and cultural awareness.

University of California at Los Angeles (UCLA), Benioni declined and decided to return to her quiet home in paradise—Laie. She wanted to attend what was known at the time as the Church College of Hawaii (now Brigham Young University—Hawaii). Most of her friends couldn't believe she was about to turn away a UCLA education for an unranked college with only 800 students. Her firm reply to them was simple, "I wanted to find out who I was. I wanted to understand what it meant to have a cultural identity."

Moving back to the place where she grew up and studying at the Church College of Hawaii was life changing for Benioni. During her undergraduate study, she developed a true love for diversity and came to really understand what cultural awareness meant. This amazing self-discovery also helped her choose her academic major—English as a second language. Benioni continued her interest in spreading the good word of diversity through education by dedicating the next thirty years of her life as a teacher, an educator, and a volunteer. Her interest and passion for pursuing a career in teaching was deeply rooted in her own cultural appreciation and her strong feelings for diversity. Eventually, she decided to travel back to the mainland to enroll at Brigham Young University in Provo, where she

received a masters in secondary teaching.

After completing her studies, Benioni began a serious lifetime commitment to education. At one point in her career, Benioni was a principal at Taylorsville Elementary, in Taylorsville, Utah, which she considers a significant accomplishment in her life. Since that experience, Benioni has also served as a School Administrator at Granite School District and held other positions of leadership mentoring others about the Polynesian culture.

A few years ago, Benioni was blessed to have been recruited by Smiles Against Hate, which she now manages as the program executive director. This national, non-profit organization was founded by a group of caring dentists in answer to several extreme hate crimes that plagued the nation in the late 1990s. The dentist-funded organization calls upon Benioni's experience as an educator and her expertise in diversity to inform people of how to counter hate crimes and other injustices. As the executive director, Benioni travels across the country, speaking in conferences and participating in positive activities—all to increase the public's awareness of the dangers of prejudice and violence. Benioni understands how to effectively teach acceptance, not just tolerance for diversity, by staying true to her own religious values.

Today, Benioni humbly finds herself content with her life's work, but still believes more can be done to sharpen the minds of today's youth. She keeps herself rather busy as she continues her career in education as an Assistant Professor of secondary education at Utah Valley State College and as a supervisor of local elementary schools. Benioni's passion in teaching stems from her love of diversity, and more importantly, her wisdom in serving others. As she modestly climbs the ladder of success, she climbs with one arm extended below to help others to the next rung. Juanita Benioni truly has come full circle in her life, career, and family.

Using a Lifetime of Learning

ALUMNI SPOTLIGHT: SAM CURLEY

by Dezi Lynn

Samual Curley originally comes from the Toadlena, New Mexico area. His Navajo roots, service in the Church, and obtaining an education have brought him numerous growing experiences. Curley uses these experiences and applies them to his life in order to continue learning.

As he faces the future, he applies the principles he's learned from his heritage. His mother's clan is the *Tse'naabilnii* (Sleep Rock People clan) and he was born for the *Naashashi* (Tewa Bear clan). His maternal grandfather is of the *Ma'iideeshgizhnii* (Coyote Pass Jemez clan) and his paternal grandfather is of the *Ta'neeszhaaniih* (Tangle clan). This ancestry has established the foundation of service and learning that he continues to live.

His imagination and vision help him create new goals or characteristics based on what he saw and learned. Curley shares the following memory that exemplifies an early demonstration of learning: "I am the youngest in my family, and at that time I didn't have many friends that lived close by, so I had dogs, cats, lambs, and horses as my friends. And sometimes as the sheep grazed I took small pebbles and larger rocks to take the place of imaginary people, buildings, cars or trucks and even animals as toys." As a child, Curley learned to use his childhood imagination to create the friends that he didn't have. In the future, he would use that imagination to create solutions to problems he would face. This ability to learn and create goals would take him places far beyond the borders of his mother's sheep corral.

Curley served in the Arizona Phoenix Mission for The Church of Jesus Christ of Latter-day Saints. While serving near Navajo Mountain and Inscription House, Arizona, he went home teaching with a wiser, older man of the Navajo Tribe. On this occasion he learned something significant. "This person was an esteemed Elder



The Hawkes family gathers for a photo in Kaysville, Utah. **Sam Curley**, bottom right, lived with the Hawkes for eight years during his childhood and adolescence.

of the community, who had gathered a wealth of wisdom and life experience. I respectfully called him *Shi Chei* or my grandfather. He lived a simple life, one who weathered life's hardships well, and I could tell he was content without indoor plumbing, electricity, or central heat. I wondered then if I would be content in a similar way later in my life, given the fact that I received and have been given much. This reminded me of the scriptural teachings. Since then I made a vow to increase my Navajo language skills. I also made a conscious effort to always make the commitment to give of my time and talents." From what he saw in this *Chei*, Curley was able to see that he needed to give more of himself so he could find the contentment that the *Chei* enjoyed. He created a desire to continually learn and serve those around him. He states, "Most of my involvement with extracurricular activities since my mission has always incorporated some aspect of sharing what I have been given."

His desire to continually learn has helped Curley achieve several positions and degrees that many people don't reach. He has a Bachelor's degree in History and a minor in Native American Studies from Brigham Young University. He continues

his work on his Doctorate with the Fielding Graduate Institute in Educational Leadership and Change. He currently works at Westminster College as the Assistant Director of the START Center. With his job he serves as a coordinator for freshman orientation, tutoring services, and an academic advisor. With these accomplishments and goals he lives his commitment to learn and serve.

Curley serves others by creating answers to problems that exist in a world of spinning values and changing times. He is currently working as President of the Utah Coalition for the Advancement of Minorities in Higher Education (UCAMHE). This nonprofit organization promotes quality education for people of color and/or students from disadvantaged backgrounds throughout the state of Utah. His goal is to create a larger scholarship account that will meet the needs of students attending public and private institutions of higher learning in the state. He finds that the increase of minorities in Utah has created a need to prepare the funding for those who will be seeking higher education. Curley uses what he can to make changes in the lives of those he serves.

Throughout his life Curley has worked to continue learning in order to serve other people and encourage them to do the same. In regard to encouraging youth, he explains, "I know that we as Native people can make a difference. How else are our Native youth going to take notice and have hope for themselves if we don't take that step or initiative to take the lead for change?" Perhaps the most valuable lesson he's learned is that he can make a change and influence others for good. Samual Curley's wealth of experience has refined and taught him that the change he wants to make is not only for himself, but for others as well.



Origami

The Symbolism of an Ancient Art

by Nikilani Tengan

Over the centuries, the art of origami has become more widespread than ever before. Out of a combination of folds—a very unique form of creation—can come a new world full of colorful paper figures and objects ranging from a simple geometric star to a galloping horse. The skill to make three-dimensional shapes out of a single square piece of paper is truly amazing, yet there is more to origami than just the outward folding design. Origami is also symbolic, another window representing the Japanese culture that has continued since the art's inception.

Mystery still shrouds the origins of origami art; no one knows precisely when and where origami was begun. In the East, "the invention of paper is credited to Ts'ai Lun of China in A.D. 105," and it's believed that soon after the art of paper folding began.¹ In ancient times, paper was expensive and considered a precious commodity. Unlike the American idea that paper can be easily discarded, in ancient Japan the wrapping was often times more valuable than the gift it covered.² As paper

became more accessible and common, so did the art of paper folding. Regardless of its ultimate origin, Japan is recognized as the country "that most fully developed the traditional art of origami."³

Before being known as origami, the original name for the art of folding paper was *orikata*, which means folded shapes. Around 1880, the name of this unique art form changed to originate from two Japanese words: *oru* means "to fold," and *kami* (which changes to *gami* when combined with *oru*) stands for "paper," which is also a homonym for spirit or God. These

Origami is also symbolic, another window representing the Japanese culture . . .

words were purposely chosen to symbolize the great reverence Japanese people held for this art form.⁴

During ancient times, paper folding was used in many different traditions. During the Heian Period, which lasted from 794 to 1185, origami played an important part of the ceremonial life of the Japanese nobility. Gifts were wrapped in paper and intricate folds were added to represent the sincerity of the giver.⁵ Shinto priests used distinct origami models in some of their religious ceremonies. These models, called *noshi*, were decorative folded papers that were attached to gifts.⁶ In weddings, glasses of *sake*, or rice wine, were wrapped in paper folded into female and male paper butterflies representing the

bride and the groom. Even among Samurai warriors, certain folding patterns were regarded as etiquette when exchanging gifts with each other.⁷ Japanese tea ceremony masters used their origami skill for purposes other than just decoration. Their valuable diplomas were folded in special ways to prevent misuse, in case the documents should fall into wrong hands. Once the paper was opened, it could not be resealed without allowing extra creases to show.⁸

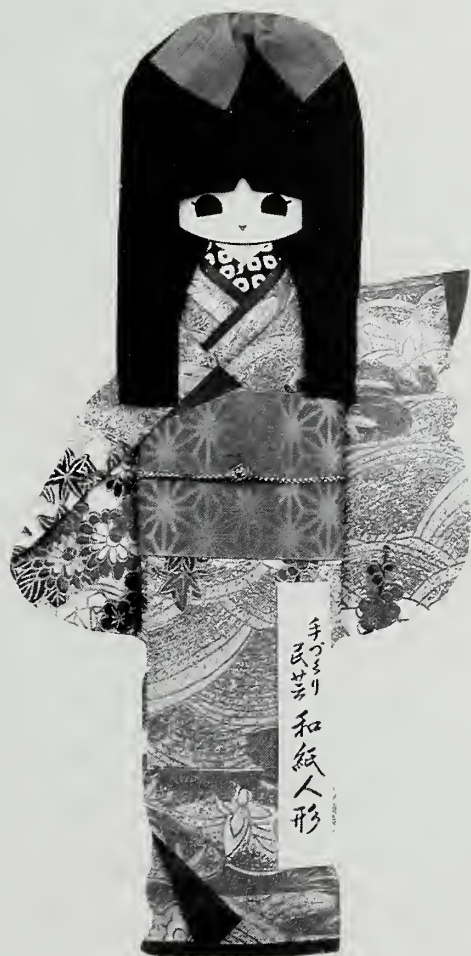
By the middle of the Edo Period (1614-1868), origami had become a popular pastime in Japanese culture. As origami started to spread beyond the nobility, directions for folding origami were passed down from Japanese mothers to their daughters. These directions were never written down, and as a result only the simplest designs survived. The first collection of written instructions for origami was *Senbazuru Orikata (Thousand Crane Folding)*, published in 1797.⁹

The traditional form of origami consists of folding square pieces of paper and making objects without cutting or pasting. Some of the traditional figures include the helmet (*kabuto*), double boat (*nisobune*), inside-out boat (*fune*), and the doll (*yakkosan*). Most of these traditional figures were flat rather than three-dimensional and had a boxy shape as opposed to a round, elegant one.¹⁰ The exception to this is the popular sitting crane (*tsuru*). With the shapes of the head and tail combining to form an attractive three-dimensional figure, the crane—symbolizing peace and long life—is a favorite among the Japanese people.

Over the centuries, the purpose for creating origami has evolved considerably. As the art of origami has become more widespread, people have created origami more for pleasure rather than for ceremonial purposes. Nevertheless, the symbolism of origami is still respected and unique, passing on a rich Japanese culture to the rest of the world.

NOTES

1. Joseph Wu Origami, "Origami: A Brief History of the Ancient Art of Paperfolding," (<http://www.origami.as/Info/history.php>).
2. Peter Engel, *Origami from Angelfish to Zen* (Dover Publications, 1994), 1-5.
3. See note 1.
4. James M. Sakoda, *Modern Origami* (Simon and Schuster, 1969), 3-5.
5. *Ibid.*
6. *Ibid.*
7. See note 2.
8. *Ibid.*
9. See note 1.
10. *Ibid.*



Above: Some origami shapes are made with more than one piece of paper. Origami dolls, like the one shown above, are popular figures to buy at oriental paper stores.

Courtesy Christine Tengan

Facing Page: Origami shapes take many different forms. There are the more traditional animals such as the black and white panda, as well as more imaginative shapes like the flying dragon. *Courtesy Jake Crowley*

Symbolism of the Paper Crane

The Story of Sadako Sasaki

The Japanese paper crane has become a long-lasting symbol of peace for people around the world. Its meaning originated from the story of Sadako Sasaki who was born in 1943. On August 6, 1945, the atomic bomb was dropped on Hiroshima, Japan, when Sadako was two years old. When she was eleven, Sadako was diagnosed with Leukemia, which prevented her from running, her favorite hobby. Sadako's best friend told her the old Japanese legend that for whomever folded one thousand paper cranes, a wish would be granted.¹ In hopes that she would be able to run again, Sadako laboriously folded over one thousand cranes. Despite her courageous struggle, she died on October 25, 1955 at the age of twelve.

Friends and classmates were inspired by Sadako's will and courage to never give up hope. In memory of her, they put together and published a book of her letters. The children also wanted to collect money to construct a monument in memory of Sadako. In 1958, a statue of Sadako holding a golden crane was completed and placed in Hiroshima Peace Park. Inscribed at the bottom of the statue is the phrase, "This is our cry, This is our prayer, Peace in the world."

NOTES:

1. "The Sadako Story," (<http://www.sadako.org/sadakostory.htm>).

Right: In honor of her courage, a memorial of Sadako Sasaki was erected in the Hiroshima Peace Park. It stands as a constant reminder of the need for peace in the world.



Courtesy Dr. George L. Pamental

www.ric.edu/pamental/hiroshima/hiroshimaalbum.html



Jim

Thorpe

AMERICA'S GREATEST ATHLETE

by Trevor Reed

America's greatest athlete lay in a hospital bed during the winter of 1942. He had suffered a heart attack, the first of three that would slowly take his life. On a table or possibly in his hand, a short letter from a fifteen-year-old boy gave Jim Thorpe strength.

Dear Mr. Thorpe:

I was eating supper tonight when over the radio Bill Stern said something was wrong with American's greatest athlete. I knew right away he was talking about you . . . Mr. Thorpe, he said that Knute Rockne once said that you couldn't be stopped, but that now you were almost stopped. You can't die, Mr. Thorpe! You will always live in my memory.

I've never seen you perform, but I have heard so much about you that I have begun to like you very much. I am only a boy of 15, but I like sports . . . As one sports lover to another, please, Mr. Thorpe get well.¹

At the age of 54, Jim Thorpe—the greatest athlete of the time—would pull through and continue enriching the lives of many with his amazing athleticism.

“I looked like anything but a high jumper . . . [but] I cleared the bar on my first try . . . laughing.”

—Jim Thorpe

Thorpe grew up on a reservation in Oklahoma. He was born in 1888, part Sac and Fox, Kickapoo, and Potawatami Indian. The reservation was, for Jim, a training ground for his future career. He recalled, “I spent a great deal of time hunting and fishing . . . I learned how to wait beside a runway and stalk a deer.”² Jim’s youth was filled with adventures on the reservation.

Native American children on the reservations were required to attend Indian schools. One such school, Haskell Institute, just three miles away from Thorpe’s house, provided Thorpe education in reading, writing, and football. Passion for the sport grew inside of him.

Thorpe was soon discovered by the legendary Glenn “Pop” Warner—the same coach that would lead him to the majority of his athletic success. It seemed Thorpe would be just another small contribution to Warner’s sports program at far away Carlisle Institute in Pennsylvania. As Thorpe left the reservation bound for Carlisle, his father said to him: “Son, you are an Indian. I want you to show what other races can do.”³ Jim was destined to do just that.

Unlike many stories told, Jim Thorpe wasn’t an instant success on the track nor on the football field. His exceptional talents were unproven until one late summer afternoon. Robert Wheeler records Jim telling the story in his book, *Jim Thorpe: World’s Greatest Athlete*.

Late one afternoon in the spring of 1907, I was among a group of tenderfoot football players crossing the upper track field on our way to the lower field where we would play a twilight game with one of the scrub [football] teams on campus. I happened to notice that some of the members of the varsity were practicing the high jump. I stopped to watch them as they went higher and higher. After a while they had the bar set at five feet nine inches and none of them could jump over it. They were just about ready to call it a day when I asked if I might try it.

I had a pair of overalls on, a hickory shirt, and a pair of gymnasium shoes I had picked up in the gym that belonged to someone. I looked like anything but a high jumper. The track athletes snick-

*ered a bit as the bar was set up for me. I cleared the bar on my first try and, laughing at the astonished group of athletes, went on down to the lower field for the game.*⁴

Warner, completely shocked by the whole episode, took Jim aside and explained that he had, on that first jump, broken the school’s record for the high jump. Jim would become one of Warner’s greatest track athletes.

Thorpe’s athletic talents were unmatched. An interesting story is told of him when he and five of his classmates at Carlisle traveled to meet a rival college’s track team for an exhibition. “Thorpe and four other men from Carlisle once traveled . . . to compete against forty-six men of the Lafayette track team. Thorpe alone won first place in five different track events, and the five . . . defeated their opponents.”⁵

Thorpe was also exceptional at football. During his first year at Carlisle, he wasn’t very big compared to other players—only 5 feet, 9.5 inches.⁶ At first coach Warner told him to leave the playing field, because he was afraid Thorpe would get hurt. “What do you think you’re doing out here? I’m only going to tell you once, Jim, go back to the locker room and take that uniform off!” After some argument, Warner would let him experience real football by having him run the ball against the varsity defense. To Warner’s amazement, Thorpe ran touchdown after touchdown around the expert varsity.⁷ From there Jim would make history. With Thorpe leading the way, Carlisle went on to beat the toughest teams in college football: Harvard University, the University of Chicago, and West Point Academy. Interestingly enough, future president Dwight D. Eisenhower was on the opposing West Point team that Thorpe helped defeat with his twenty-two points.⁸

In those days, Carlisle’s football team had only about thirteen players. Thus, players like Jim Thorpe who could run, catch, kick, and punt were valuable. For Thorpe, touchdowns were seemingly easy. On one occasion he was forced to punt in the 1911 game against the University of Pittsburgh. He punted the ball over fifty yards, received his own punt, and ran the remaining twenty yards to the goal

Left: Jim Thorpe poses in his track uniform during a photo shoot in 1911. Thorpe was a two-time gold medallist in both the Amateur Athletic Union trials and the Olympic Games in Stockholm, Sweden.

line for the touchdown.⁹ His kicking and running brought success against almost every team Carlisle played. A newspaper reporter explained, "Jim Thorpe . . . was the particular star in the Carlisle Indians' victory, 30 to 24, over the YMCA College today. Thorpe made four touchdowns and kicked three goals from the field and one from placement . . . in spite of the pain incident to an injured back and a lame arm."¹⁰

With so much success on American soil, it was now time for Thorpe to prove his abilities to the rest of the world. His talents had brought him fame among many Americans; but Stockholm, Sweden would now be the proving ground for Thorpe's incredible talent. His endurance would be put to the test in the Olympic Games.

Thorpe boarded the *Finland*, a steamship bound for Sweden, in June of 1912. After a long ride over the ocean, Jim entered the fifth modern Olympic Games. These games would make history. It would be the first time electronic timing equipment would be used, the first time a public address system was implemented, and Japan would make its first appearance.¹¹ It would also be the world premiere of Jim Thorpe. He began his events: the pentathlon and decathlon. He placed first, time and time again. He ran the 1,500 meters in four minutes, forty seconds. He hurled the shot put 42 feet, 5.45 inches—winning the event. After a grueling test of his endurance Thorpe had won both the Olympic pentathlon and decathlon.

Upon winning his events, the King of Sweden awarded Thorpe his medals—two gold medallions—as well as two laurel wreathes, a bust of the King of Sweden measuring four feet high, and other prizes. Thorpe's most prized award was probably what the King himself said to Thorpe. "Sir, you are the greatest athlete in the world," deemed King Gustav upon greeting Jim at the podium.¹² Upon hearing this, Jim replied simply, "Thanks, King."

Jim Thorpe was on top of the world. As he returned home, he passed through celebration after celebration in Boston, New York, and Philadelphia.¹³ Even the President of the United States, William Howard Taft, wrote Jim the following letter:

My Dear Sir:

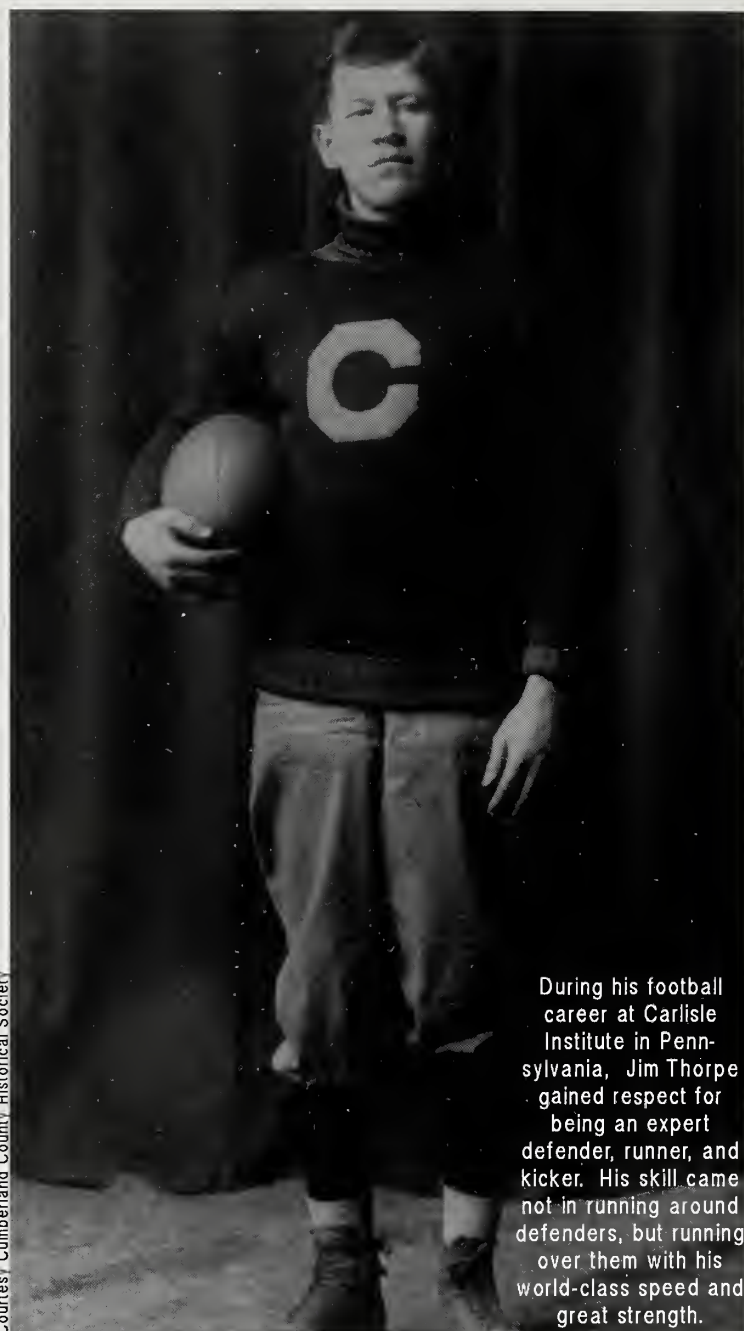
I have much pleasure in congratulating you on account of your noteworthy victory at the Olympic Games in Stockholm. Your performance is one of which you may well be proud. You have set a high standard of physical development which is only attained by right living and right thinking, and your victory will serve as an incentive to all to improve those qualities which characterize the best type of American citizen. It is my earnest wish that the future will bring you success in your chosen field of endeavor.

With Heartiest congratulations, I am,

Sincerely Yours,

William H. Taft¹⁴

Thorpe, in fact, was the greatest Athlete at the Olympic Games in Stockholm, but an unfortunate twist in the story would forever change his life. The twist had begun early in his sports career. During summers, Thorpe would search for work outside of Carlisle and follow some fellow college athletes to a small



Courtesy Cumberland County Historical Society

During his football career at Carlisle Institute in Pennsylvania, Jim Thorpe gained respect for being an expert defender, runner, and kicker. His skill came not in running around defenders, but running over them with his world-class speed and great strength.

baseball league in North Carolina. Being short on money, Thorpe received \$15 a week for his time playing, and his earnings were never reported to anyone—his amateur status never questioned.¹⁵ Six months after Jim's incredible victory in Sweden, a prying news reporter for a small local paper discovered a picture of Jim in uniform in a small North Carolina baseball manager's office. The story spread like fire. "Olympic Prizes Lost: Thorpe No Amateur" read the New York Times.¹⁶ Because of the discovery, the Amateur Athletic Union (AAU) condemned Thorpe for not informing them of his baseball venture and persuaded the International Olympic Committee to have Thorpe return his medals.

Thorpe wrote in response to the accusations, "I was not wise in the ways of the world and did not realize this was wrong, and that [playing baseball] would make me a professional in track sports . . . I hope I would be partly excused because of the fact that I was simply an Indian schoolboy and did not know all about

“I was not wise in the ways of the world . . . I was simply an Indian schoolboy and did not know all about such things.”

—Jim Thorpe

such things . . . I did not care to make money from my athletic skill.”¹⁷ With little care, the AAU responded to Thorpe’s request for pardon, “The American Olympic committee regrets that it permitted Thorpe to compete in amateur contests . . . and will do everything in its power to secure the return of [his] prizes and readjustments of points won by him, and will immediately eliminate his records from the books.”¹⁸

There are probably no words to describe Thorpe’s devastation over the loss of these medals. It wasn’t necessarily the medals that mattered most to Thorpe, but rather it was the rejection from leaders in the sports he loved that bothered him. All of America was outraged over the decision of the AAU.¹⁹ It would take Thorpe some time to recover.

In the coming years, Thorpe, in the face of adversity, would accomplish huge feats in football and baseball. He became the first president of the National Football League (NFL) and played for many years as a running back.²⁰ He played professional baseball, and in his final season batted a career high .327 average.²¹ Later, he became a motivational speaker, an actor, and an advocate for Native American interest groups. He inspired many lives during the remainder of his athletic career and beyond and was loved for generations.

Jim Thorpe, inspired by a young man’s kind letter, recovered from two heart attacks and was a living legend even into his sixties. In a kicking exhibition held between halves at the Israel vs. United States Soccer game in 1952, fans were once again amazed at Jim’s kicking ability—he drop kicked three 50-yard field

goals and made two punts of 70 and 75 yards. Kicks like that are barely conceivable in the NFL today! Earlier that year, Jim had hit a 384-foot home run during a baseball exhibition. Although he was still a fairly healthy athlete, his heart would fail him once again and this time, Jim could not recover. After a lifetime of amazing athletic accomplishment, Jim Thorpe died on March 28, 1953.²²

It was a sudden hit to the nation. Thousands came to memorial services, and Thorpe was honored by several great tributes. He would be enshrined in the Professional Football Hall of Fame, the Native American Hall of Fame, and the College Football Hall of Fame. For his accomplishments, the Associated Press named him “The greatest athlete of the first half of the twentieth century.”²³ Even today, he is ranked seventh in all time athletic talent.²⁴ Despite all the tributes and polls taken, Jim Thorpe still lacked his medals from the Olympic Games.

After several attempts by loyal Thorpe fans and biographers, a case was formed to restore the Olympic medals to the Thorpe family. The case consisted of several unanswered and compelling questions to the Amateur Athletic Union. Was Thorpe a professional in track by playing semi-professional baseball? Was it legal to revoke his medals since the professionalism accusation came *after* the thirty-day disqualification period? Was he in fact ignorant of the AAU rules? With these questions, the case built in favor of Thorpe overturned the decision of the International Olympic Committee. On January 18, 1983, Jim Thorpe’s name and scores were returned to the Olympic Record and the gold medals

given to his family—seventy years after the initial accusation erased his performance from history.²⁵

Jim Thorpe is in many minds the greatest all around athlete that ever lived. His successes on the track, at the plate, and on the field amazes sports historians around the world. His natural athletic ability and his commitment to sports excellence has inspired athletes for several decades. For Jim Thorpe, the words of King Gustav of Sweden speak truth, “Sir, You are the greatest athlete in the world.”

NOTES

1. Robert W. Wheeler, *Jim Thorpe: World’s Greatest Athlete* (Norman: University of Oklahoma Press, 1983), 208.
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3. *Ibid.*, 17, 20.
4. *Ibid.*, 52.
5. *Twelve Famous Americans*, (London: The MacMillan Company, 1948), 78.
6. Wheeler, *Jim Thorpe*, 50.
7. *Ibid.*, 54.
8. *Twelve Famous Americans*, 78.
9. *Ibid.*, 285.
10. *Ibid.*, 136.
11. The Official Website of the International Olympic Committee, (http://www.olympic.org/uk/games/past/innovations_uk.asp?OLGT=1&OLGY=1912).
12. Wheeler, *Jim Thorpe*, 99.
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14. *Ibid.*, 115.
15. *Ibid.*, 78.
16. *Ibid.*, 142.
17. *Ibid.*, 144-145.
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19. *Ibid.*, 147.
20. Pro Football Hall of Fame: Biography, (http://www.profootballhof.com/players/mainpage.cfm?cont_id=100536).
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by Alejandra Labrum and James Tschudy

THE SECRET HOLOCAUST

Reign of the Khmer Rouge

Once the greatest and most powerful country in ancient Indo-China, Cambodia enjoyed an unprecedented reign over most of South East Asia that endured many centuries. But this stranglehold was destined to be loosed. Cambodia's small population, its rich fertile soil, and prosperous freshwater fishing, left the country vulnerable to outside powers. Throughout the nineteenth and twentieth centuries, struggles between warring nations for Cambodia's territory were all too common.¹ A revolution in 1975 brought to power a new government—the Khmer Rouge—which took over Cambodia, renaming it “Democratic Kampuchea.”

Many were hopeful that the new government would bring a return to the ideals lost during two centuries of war—freedom, liberty, and peace. Instead, all they had been hoping for was stripped away to a degree greater than could have been imagined. Gone also was everything they valued: religion and family, work habits, hope, and life itself.²

The Khmer Rouge proclaimed the year was now no longer 1975, but “Year Zero” as they sought to obliterate all learning and progress from the past. Pol Pot, leader of the Khmer Rouge, had plans for *Democratic Kampuchea*—to trans-

form the people into the ultimate producer and eliminate selfish individualism.³ During their reign, the Khmer Rouge changed an entire people and culture. Currency was abolished, temples and books destroyed. All ritual activity was forbidden. Cambodia's borders were closed to cut it off from the outside world, and everything else that provided a link to the past.⁴ But, this was only the beginning.

Soon after the Khmer Rouge took over, they separated people from friends and neighbors to keep them from forming alliances that might rise up in rebellion. To accomplish this, the Khmer Rouge

devised a cunning lie in order to evacuate many citizens—they claimed the Americans were going to bomb the cities.⁵ The ill, disabled, old, and very young were all driven out. Anyone refusing was killed along with those who didn't leave fast enough. The Khmer Rouge assured people the evacuation would only be for three days so they would not need to take many belongings.⁶ What was supposed to be just three days turned into three horrifying years.

Following the evacuation, many people began mysteriously disappearing. Men who had previously been in the military, or who had pos-



Above right: Over one hundred mass graves, like these pictured here, have been found, filled with thousands of Cambodians murdered by the Khmer Regime.

Left: Testaments to ancient Cambodia's greatness, the massive stone ruins at Angkor Wat memorialize the huge palace and government seat that once ruled an empire.

OPENING THE DOORS TO HEAVEN

by Alejandra Labrum and Ny Peang

A decade after the Khmer Rouge was overthrown, Cambodia's fate was left in the hands of the new Prime Minister of Cambodia, Hun Sen. Finally the 10,000 or more Vietnamese soldiers who had been occupying Cambodia could leave their duties and walk out the front door. At the same time, another door opened slightly—Christianity was finally made legal.

One of the Christian churches that was soon welcomed into Cambodia was The Church of Jesus Christ of Latter-day Saints. Although the Cambodia Phnom Penh Mission was not organized until 1997, the Church was helping Cambodia in many other ways. Church humanitarian efforts have contributed more than four million dollars of assistance to Cambodia since 1990. "More than 286 man-years of assistance by senior couples have also been donated to the teaching of English, computers, sewing and employment skills," commented current Mission President John Phillip Colton. Also, according to Colton, the Church is planning to establish a service center soon.¹

When the teachings of the gospel were first introduced to Cambodia in 1997, there were only 14 full-time elders and *The Book of Mormon: Another Testament of Jesus Christ* had only selections translated into Cambodian. Even so, the tragic and difficult history of Cambodia has prepared a humble people to accept the gospel. Now, there are about 70 elders, 5 leadership couples, and 5 welfare couples serving in the country. Also, *The Book of Mormon* is fully translated into Cambodian, and *The Doctrine and Covenants* is on its way. Presently there are around 5,000 members in Cambodia and 10 Phnom Penh Branches. Within only a few years, the Church has spread across Cambodia as the members have shared the gospel and assisted in numerous ways, and hopefully it will continue doing just that—even when the back door is wide open.

NOTES

1. John Philip Colton, e-mail to Ny Peang, 7 September 2002.



Courtesy: Scott Forbes

On a spring frame in a vacant cell sit instruments used to torture former occupants of this high school turned prison camp.

sessed middle or high status in wealth, education, occupation, or lineage, were the first to be executed. Many times their wives and children were also executed in order to avoid any vengeful retaliation. The Khmer soldiers killed people not only to eliminate inequalities, as they claimed, but in fear that the intellectual community would organize a revolt against them.⁷

Those who escaped murder (mostly women and children) were forced to move to labor camps or prison farms. The Khmer Rouge had a theory to transform the country and experience an economic miracle. They thought if they could free the people from distrac-

tions such as religion, and family obligations—cleaning, cooking, and raising children—then everyone could devote all their time to work.⁸ Therefore, everyone was expected to labor strenuously cultivating rice, digging, and maintaining extensive irrigation works for twelve to fourteen hours a day, seven days a week using nothing but the simplest of tools.⁹ Children, often separated from parents, were sent to work. As time went past, parents ceased to have authority over them.¹⁰

Although Cambodians were working to the extreme, they received only one can of rice to eat during the day—half that amount for children. People

worked to eat; they ate to survive. Often in the months of greatest hunger, people received rice soup—water with only a few kernels of rice or only husks. People tried to find anything to add to the soup: leaves from trees, cocoons, stems, or an occasional dead bird or rat. In fact, even animals received more food than workers.¹¹

Because people were overworked and not fed sufficiently, many died from malnutrition and starvation. The Cambodians who did survive appeared like skeletons cloaked with a thin, sickly-colored skin.¹² Only the traditional medicine of witch doctors, made from tree leaves, stumps, and roots, was available to treat the sick. The medicine usually had no effect.¹³ Many children left their parents to die, wives deserted their husbands, and only the strongest kept going. Instead of experiencing an economic miracle, *Democratic Kampuchea* became a self-consuming and dying society.¹⁴

The population was quickly diminishing. The Khmer Rouge, realizing that *Democratic Kampuchea* would never survive if there was nobody to do the work, began arranging marriages without asking the consent of the individuals concerned. Usually, the future spouses had never seen each other before. Setting up communal “honey-moon cottages” with guards keeping watch to ensure the marriage was consummated was one way they attempted to encourage population growth. But many women, due to starvation, were not sufficiently healthy to bare children. The population continued to dwindle.¹⁵

It wasn't until January 7, 1979, that *Democratic Kampuchea* received their miracle—but it wasn't the miracle that the Khmer Rouge was hoping for. The Vietnamese army invaded *Democratic Kampuchea* and forced the Khmer Rouge out.¹⁶ During the Khmer Rouge's three-year “Democratic Kampuchea” reign, there was much *kam* (suffering) and very little *chea* (healing). Sadly, the healing part would take many years. The number of deaths is estimated to be as high as three million; 1.7 million of the deaths were the country's educated elite and professionals. The Khmer Rouge had hid most of their atrocities from the rest of the world until Vietnam intervened. When the extent of their offenses were revealed, the international community responded.

For decades to follow, international aid agencies ran schools and health clinics, dug irrigation canals, and provided many other services. Now, after many years of rebuilding, a new era of peace and political stability is only beginning to take shape in one of the world's most tormented nations.¹⁷ Although many Cambodians are still haunted by the wounds of the Khmer Rouge years, hope has been rekindled—the hope of peace once again.

With hope re-instilled, a semblance of the old Cambodian way of life has also returned. The reinstatement of religious worship has brought both the return of traditional Buddhism and the acceptance of Christianity. Surviving family members have been reunited and traditional family values are once again practiced and taught.

The Cambodian people have finally obtained the freedom they always hoped for with the assistance of international neighbors, and the Cambodian way of life will hopefully persist for generations to come.

NOTES

1. Thierry Zéphir, *Khmer: The Lost Empire of Cambodia* (New York: Discoveries, Harry N. Abrams, Inc., Publishers, 1998), 114.
2. Dith Pran, *Children of Cambodia's Killing Fields* (New Haven and London: Yale University Press, 1997), 135.
3. Karl D. Jackson, *Cambodia 1975-1978: Rendezvous with Death* (New Jersey: Princeton University Press, 1989), 223.
4. *Ibid.*, 118.
5. Zéphir, *The Lost Empire*, 11.
6. *Ibid.*, 73.
7. Jackson, *Rendezvous with Death*, 187.
8. Elizabeth Becker, *When the War Was Over: The Voices of Cambodia's Revolution and its People* (New York: Simon and Schuster, 1986), 197.
9. Jackson, *Rendezvous with Death*, 123.
10. May M. Ebiara, Carol A. Mortland, Judy Ledgerwood, *Cambodian Culture since 1975: Homeland and Exile* (Ithaca and London: Cornell University Press, 1994), 12.
11. Jackson, *Rendezvous with Death*, 150.
12. *Ibid.*
13. Pran, *Cambodia's Killing Fields*, 138.
14. Ebiara, Mortland, Ledgerwood, *Cambodian Culture*, 1.
15. Jackson, *Rendezvous with Death*, 163.
16. Ebiara, Mortland, Ledgerwood, *Cambodian Culture*, 13.
17. Seth Mydans, “Fragile Stability Emerges in Cambodia,” *New York Times*, 25 June 2000, final edition, sec. 1, p. 1, col. 3.

Covering dozens of acres, the huge complex of ruins at Angkor Wat speaks of a proud and prosperous nation. The silent stone now welcomes visitors from around the globe and provides a stark contrast to the nation despoiled by the Khmer Rouge in the 1970s.



Courtesy Scott Forbes

Vehicles OF



Courtesy Robert O. Young family

CULTURE

Languages at BYU

by Dezi Lynn and Rob Zawrotny

As the world enters into the twenty-first century with uncertainty, the need for cultural understanding has never been greater. Melvin J. Luthy, director of the Center for Language Studies at Brigham Young University (BYU) explains, "The future of our culture, society, and church hangs on cross-cultural understanding, which hangs on language. Language is the core and vehicle of culture."¹ This need for understanding has long been valued at BYU, where faculty and students eagerly heed the injunction to "study and learn, and become acquainted with all good books, and with languages, tongues, and people."² Largely due to the abundance of returned missionaries, BYU's campus exhibits a diverse knowledge of foreign languages, a knowledge which has strapped Brigham Young University firmly into the vehicle of cultural understanding, leading the way into the future.

If numbers are any indication, BYU will continue to have bright prospects in the quest for cultural knowledge. An astounding 70 percent of BYU's student body claims fluency in a second language, and currently over 35 languages are taught on campus, with many more offered through the Center for Language Studies.³ This love of things foreign sends large numbers of students packing as they travel to other countries to experience languages firsthand. In 2000, BYU touted the largest study-abroad

program in the nation, with more than 1,900 students enrolled. This number has dropped to around 1,500 in recent years with the temporary closing of the Jerusalem Center, but the university still maintains a top ten ranking.⁴ Students' prodigious knowledge of language has them registering in language programs at nearly three times the rate of other schools—25 percent of students at BYU compared to an average of 8 percent at other colleges.⁵

Such foreign language proficiency has not gone unnoticed. BYU has an outstanding reputation at government facilities such as the Defense Language Institute Foreign Language Center (DLI) and the Foreign Service Institute School for Language Studies. Ray T. Clifford, a BYU graduate and DLI chancellor, says, "We hire a lot of BYU graduate students as teachers. They have the academic preparation that we are looking for—a combination of native or near-native language skills and graduate work in foreign language education and applied linguistics."⁶ The Integrated Postsecondary Education Data System (IPEDS), which compiles statistics from higher education institutions in the U.S., provides another measure of BYU's excellence. According to Clifford, "The IPEDS data show that BYU stands out nationally."⁷ A closer look at a few of BYU's foreign language departments—Germanic and Slavic, Spanish and Portuguese, and French and Italian—reveals why and how they stand out.

"Returned missionaries give us a language capability that is clearly above any place I've taught in five universities."

- J. Halvor Clegg

Germanic and Slavic Languages Department

Recently, renowned Russian scholar of literature Andrei Leonidovich Zorin addressed a group of BYU students. After his comments, Zorin remarked, "I was deeply impressed by the incredible turnout of students for the talk delivered in Russian, by the sophistication of their questions, by their commitment to Russian studies. Having taught and lectured in many American universities including Harvard and Stanford, I am sure that both the language skills of your students and their knowledge of Russian literature and culture is far above anything I met on the undergraduate level and would be competitive even on graduate."⁸

This impressive sentiment is backed by Dr. Donald Jarvis, chair of BYU's Germanic and Slavic Languages Department. "The BYU Department of Germanic and Slavic now has the United States' largest undergraduate language programs in Russian, Bulgarian, and Ukrainian," he says. "It also teaches classes in most of the major languages of Central and Eastern Europe, at surprisingly advanced levels. Whereas the overwhelming majority of students at most universities are in first and second year classes, at BYU all of the Bulgarian, Polish, Serbian, and Ukrainian students are at the third year level, and more than half of the Russian enrollments were at that level and higher."⁹

BYU's Germanic and Slavic Languages Department teaches thirteen languages, offering degrees in Russian and German. Besides those previously mentioned, the faculty also teaches courses in Afrikaans, Czech, Dutch, Estonian, Hungarian, Latvian, and Lithuanian. Currently the program has 78 German and 101 Russian majors, with almost 50 Russian major students

Right: James Clarkson, middle, in a Russian history class with fellow returned missionaries. Clarkson served in the Donetsk Ukraine Mission (far right). He, like other missionaries who return to BYU following their missions, greatly enhance the learning environment of the many language programs offered at the university.



Natalie Wallis

Courtesy Jeanne Welch



High school students dress up in festive clothes during a French Fair activity. The French Fair is one of several such language fairs in the College of Humanities.

graduating a year. The number of Russian graduates far surpasses any other university in the United States. The program's size and prominence can be directly attributed to the interest of returned missionaries. Because of this, "We start off with this incredible level of facility," Jarvis explains.¹⁰

Such proficiency may seem daunting to those who have not served missions, but those willing to work need not fear. Jarvis cites the example of his own daughter who worked through the German program without having served a mission there. "She showed me that if you're hard working that you can do it," he says. That's one of the keys. "Probably the main difference here is that our kids work harder than at a lot of other schools," Jarvis says.¹¹

Spanish and Portuguese Department

According to 2000 Census Bureau reports, Hispanics accounted for 12 percent (or 33.8 million people) of the total U.S. population, making them the largest ethnic group in America.¹² The continuing rapid growth of the Hispanic population has several ramifications for U.S. citizens, mainly in the areas of business and education. J. Halvor



Courtesy James Clarkson

Clegg, chair of the Spanish and Portuguese Department, agrees. "All of the elementary schools in the area or in Provo have to really scramble to divide or be able to teach the Hispanic population. It's increasing in huge numbers. In Utah itself and in the West in general you have a great surge of native Spanish speakers."¹³

The growth of native Hispanics has created a need for competent speakers of Spanish. BYU's Spanish and Portuguese Department, the largest foreign language program at BYU, offers degrees in Spanish, Spanish teaching, Spanish translation, and Portuguese. Despite the commonness of Spanish at most universities, BYU ranks in the top three in terms of program size among American universities and also has a large Portuguese program.¹⁴ Clegg says, "Returned missionaries give us a language capability that is clearly above any place that I've taught in five universities. We're able to talk at a much higher level in literature, linguistics, etc. At least 99 percent of our instruction is done in the language."¹⁵

To teach at such a high level requires outstanding professors and students. "We have some of the finest professors in the world here," Clegg says—including six Spanish linguists, four pedagogy specialists, translation/interpretation experts, Spanish and Latin American literature instructors, and "world-class"

Portuguese professors. Student-led groups such as the national Spanish honor society, Sigma Delta Pi, are also a great asset to the program. Clegg compares their effect to adding seasoning to food: "Have you ever eaten food without salt?" he asks. "The groups add salt or spice to the academic programs. They add cultural flavor to them and enthusiasm."¹⁶

Students graduating with a degree from BYU's Spanish and Portuguese Department have the opportunity to go on to professional school, teaching, government, and business. As students graduate from the program and go out into the world, they bring with them a great asset. Says Clegg, "We're a service to the West, we're a service to Utah, and of course we're a great service to the Church."¹⁷

French and Italian Department

Recent research cited in the scholarly journal *Radical Pedagogy* asserts, "Teaching a foreign language is not tantamount to . . . learning new vocabulary and expressions, but mainly incorporates, or should incorporate, some cultural elements, which are intertwined with language itself."¹⁸ Cinzia Noble, chair of the French and Italian department, understands this vital facet of language learning. "I think this is almost the most important aspect

Where Continents Converge:

BYU's Foreign Language Housing

by Rob Zawrotny

Where on earth do Europe, Asia, North America, and South America converge? Only at the Foreign Language Student Residence (FLSR) at Brigham Young University (BYU), where students have the chance to refine their knowledge of a particular language and culture, all without leaving the confines of their home.

The FLSR serves students who want to submerge themselves in a foreign language, offering the opportunity to speak one of nine languages: Arabic, Chinese, French, German, Italian, Japanese, Portuguese, Russian, or Spanish. Residents commit to speak the language with their roommates while at home. To facilitate students' progress, one native speaker lives in each apartment. The complex sits across from the Missionary Training Center and houses 150 men and women. According to Jeannie Welch, the faculty coordinator for the FLSR, "the building itself helps create a very close network, with 150 students all working on a common goal, doing the same kind of thing nightly, in 9 different languages."¹

While some other colleges have foreign language housing, the BYU program is unique in several ways.



Nikilanti Tengan

Other schools offer only three or four languages, usually in the spring or summer, but BYU's program offers nine languages year round. BYU also has a higher student-to-mentor ratio of five to one. Welch sites several other benefits of living in the FLSR "the most important of which is increased language fluency" without having the costly expenses of traveling abroad. She points out that "even students who study abroad tend to live with other Americans. FLSR residents learn to know at least two natives well. They learn a lot about their backgrounds, customs, and attitudes . . . Most importantly students come to appreciate the deep sociality that develops under these circumstances and soon report it is the 'best part of their BYU experience.'"²

NOTES

1. Jeannie Welch, email to the author, 12 February 2003.
2. *Ibid.*

of the instruction in French and Italian here [at BYU]. We teach about the culture, the literature, the traditions of the places where these languages are spoken.”¹⁹

Furthermore, Noble says, “We also teach students not only to read foreign literature but also to analyze it. To think, to summarize, to organize their thoughts, to be able to express in a coherent and cohesive way all kinds of things that are useful not only in our subject per se, but in any aspect of their professional lives. We have many of our students who take French or Italian . . . who later go on to become doctors, attorneys, judges, bankers, business people who do use these skills that they have acquired here in their future professions. It’s a well-rounded program.”²⁰

The French and Italian programs at BYU sponsor French and Italian clubs, study abroad trips to France, Italy, and Senegal, and a student journal *Lingua Romana*. The journal publishes papers not only in English but also in French, Italian, and Romanian (also taught within the department), a feat assisted by the department’s writing center, one of two such centers in the country. Like other departments, the French program sponsors an annual language fair. The French Fair gives high school students a chance to practice their language skills and learn about culture in a variety of activities led by BYU students and faculty.²¹

The benefits of studying French and Italian at BYU give these high school students plenty of incentive to come back. “We have a faculty that’s excited, passionate about what we teach. We believe in what we’re doing, and I think that’s what makes them great teachers,” says Noble. “They really care about their students and are interested in their development as people, as members of the church. So both intellectual and spiritual development are important for us.”²²

Looking Ahead

The emphasis on intellectual and spiritual growth makes learning a foreign language at BYU inimitable. As graduates venture into the world beyond Provo, they will be better prepared to serve in any capacity, whether it’s with the government, community, or church. “I tried once to think of any major that wouldn’t be enhanced by a double major in Spanish, and every major out there is enhanced by a double major in Spanish. It would be enhanced by any foreign language,” says Clegg of learning a foreign language.²³ Regardless of whether they know Spanish or

French or Russian or another foreign language, BYU students will have their license to drive the vehicle of cultural understanding as they race into the future.

NOTES

1. M. Sue Bergin, “Speaking in Tongues,” *BYU Magazine*, Winter 2002, 48.
2. *The Doctrine and Covenants*, 90:15.
3. Bergin, “Speaking in Tongues,” 50.
4. *Ibid.*, 50.
5. *Ibid.*, 48.
6. *Ibid.*, 49.
7. *Ibid.*, 49.
8. Don Jarvis, letter to the author, 12 February 2003.
9. *Ibid.*
10. Don Jarvis, interview by author, tape recording, Provo, Utah, 12 February 2003.
11. *Ibid.*
12. U.S. Census Bureau Web Site, (<http://www.census.gov/population/www/socdemo/hispanic.html>)
13. J. Halvor Clegg, interview by author, tape recording, Provo, Utah, 11 February 2003.
14. Bergin, “Speaking in Tongues,” 50.
15. Clegg, interview.
16. *Ibid.*
17. *Ibid.*
18. Radical Pedagogy Web Site, (http://radicalpedagogy.icaap.org/content/issue3_3/7-thanasoulas.html).
19. Cinzia Noble, interview by author, tape recording, Provo, Utah, 8 February 2003.
20. Noble, interview.
21. *Ibid.*
22. *Ibid.*
23. Clegg, interview.

Language Resource Center Established at BYU

by Natalie Walus

Brigham Young University (BYU) has recently been designated as the headquarters for the Middle Eastern Language Resource Center. Established with a grant of \$350,000 from the U.S. Department of Education, the center will focus its efforts on developing educational techniques to better serve those who are studying Hebrew, Arabic, Turkish, and other languages. The center will advance programs in proficiency testing, teacher training, and studying abroad.¹

Kirk Belnap, the head of Arabic languages at BYU, and first director of the center says, “[The] goal is to strengthen opportunities for students to learn [Middle Eastern] languages.”² In addition to program improvements, the center will institute a distance learning program that will “give students the right start”³ as they learn the tongues of the Middle East away from classroom settings.

With these plans, the Middle Eastern Language Resource Center will prove to be a valuable asset to those who study Middle Eastern languages.

NOTES

1. Olsen, Burke. “BYU establishes Middle East Language Resource Center” *YNews*, (www.byu.edu/news/ynews/middle.html).
2. *Ibid.*
3. *Ibid.*



A group of Russian-speaking students at the Foreign Language Student Residence (FLSR) celebrate the Christmas season. The FLSR provides numerous such opportunities for students to socialize and perfect their language skills.



IN HIS OWN DUE TIME

The Growth of the Church in Chile

by Dezi Lynn

The April morning was strangely cold and dark as I climbed a steep hill just outside of Provo Canyon. In my backpack I carried a large white envelope with the return address of the First Presidency of The Church of Jesus Christ of Latter-day Saints. So many emotions danced from my stomach to my heart; my head seemed to swarm with the anxiety of opening this envelope. As I reached the top of the hill, I sat down to catch my breath and to enjoy the beauty that surrounded me. I said a little prayer in my heart to formalize the continuous conversation that I was having with Heavenly Father and pulled out a knife from my backpack. I carefully cut open the side of the envelope. My fingers were cold and almost numb, but I could still feel the cool metal of the handle and the thickness of the envelope in my hands. I pulled out the stack of papers and read the first page, whispering every word and tasting the sweetness of the letter's formality and significance: "*Dear Sister Lynn, you are hereby called to serve as a missionary of The Church of Jesus Christ of Latter-day Saints. You are assigned to labor in the Chile Santiago East Mission.*"

In that moment, I felt as though so many years of waiting and wishing had finally come to an end. I was going to be living a dream that I had cried for, prayed for, and desired for so long. That moment was the beginning of something beautiful which Heavenly Father had prepared for me. I knew I would be serving among a special people—children of Lehi who had blessings promised to them in the sacred pages of *The Book of Mormon*. The prophet Enos was given the promise that their people's records would be preserved. The Lord covenanted with him "that he would bring them forth unto the Lamanites in his own due time."¹ I would help fulfill the covenant that these people would receive their records. The "due time" of the Lord was beginning, for me and for so many Chileans.

Mission History

The beauty of the own due time of the Lord was already in full bloom before I arrived in the mission field. The Church began to be established in November 1851 when Elder Parley P. Pratt, his wife Phoebe, and Elder Rufus Allen arrived in Chile. They stayed on the coast of Chile, in Valparaiso, until March of the following year. Although they had no success baptizing or establishing a branch or ward for the Church, they were able to make contact with the people and begin the work that would eventually blossom throughout the country.²

Over a hundred years later, in June of 1956, the first modern missionaries entered Chile from the nearest mission in Argentina. The first baptisms recorded were performed in November of that same year. By the beginning of October 1959, there were 450 members and by the end of the month, 45 more people were baptized. In 1961, the membership reached 1100 and the first mission was created in Chile.³

Twenty-five years after the entrance of the first missionaries, President Spencer W. Kimball performed the groundbreaking ceremony for a temple in Santiago Chile—the second temple in South America. Six thousand Chilean members waited in the rain to be a part of this special moment in Church History. Starting on September 15, 1983, President Gordon B. Hinckley began the dedication of the Santiago Temple and continued with 10 more sessions over a three-day period.⁴

As of 2001, there were 112 stakes in Chile with 520,202 members and approximately 11,000 convert baptisms.⁵ The trend of such rapid growth and faithfulness on the part of the members continues today. As a missionary, I found the progress an amazing evidence of the Chileans' preparation to receive the gospel and live the promises given them in *The Book of Mormon*.

Elder Holland and Changes

Because of the rapid growth of the Church in Chile, The First Presidency assigned an apostle to serve as the area president of the country. Elder Jeffrey R. Holland arrived in Chile in July 2002. During the following General Conference Elder Holland said of his assignment in Chile: “For those looking for a ‘sign’ in all this, please take it as a sign of a wonderful, growing, international Church, with members and missionaries spreading steadily across languages and continents.”⁶

Within two months of his arrival, Elder Holland held a special conference with my mission zone and two other zones. In that conference we were told to “build the Church in Chile, and leave the Church stronger than when [we] found it.” He explained that his presence signified that “something magnificent is happening in Chile and we’re part of it right now. We talk about destiny, and it’s now.”⁷ That destiny he spoke of was the fulfillment of the Lord’s “due time.”

Elder Holland made several changes in the way missionaries work. The changes were to help us more fully establish the Church. We began working twenty-five hours a week with less active and new members of the Church. Investigators were required to attend Sunday meetings three times instead of twice before being baptized. We emphasized the laws of tithing and fasting and committed investigators more strongly to those laws and continual church attendance. The first six weeks after a new member’s baptism became the most significant weeks in their conversion. This emphasis helped us see that the members were the future leaders of the Church—as we fortified them, we fortified the Church and its future.

Missionaries were directed to attend ward council meetings to improve the unity between local ward leaders and missionaries. Reports of less active families we visited during the week were

*“... something magnificent
is happening in Chile and
we’re part of it right now.
We talk about destiny,
and it’s now.”*

—Elder Jeffrey R. Holland—



Three of the fourteen zones in the Chile Santiago East Mission gathered for a zone conference with Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles on October 28, 2002.

given to the bishop. The weekly data we turned in to the mission president also included the attendance of less-active members. Elder Felipe Rojas, of the Chile Santiago East Mission, explained the affect of working with the leaders: “There has been a rise in the attendance of the wards and above all in the priesthood. I believe that growth, together with the improvement of the dedication of the members in the work is the greatest progress we can make.”⁸ As progress was measured, the leaders could see the difference our work made and were motivated and inspired to work more closely with us.

Elder Holland’s new emphasis reminded us that we, as missionaries, were creating the future of the Church by baptizing members for life and not just getting people wet. The new members were making life-changing decisions that require the aid of the members, the leadership of the Church, and the missionaries. Sister Dolcie Thompson, an alumni from BYU who was serving in the Chile Santiago East mission, explained the importance of this reminder: “... we’ve always had to fellowship, but now more than ever we care about the future of these converts and not just the moment of their baptism.”⁹ As we planted the seeds of leadership and taught members to nourish those seeds, we were enabling them to fulfill the Lord’s promise themselves.

Fulfillment of Promises

The destiny of the Church drove us to follow Elder Holland, change our work habits, and create a more mature Church in Chile. He gave us greater hope in working with the less active by stating: “You will find the best converts behind the doors of the less active . . . It’s the less active that have the references. They live with them, they’re married to them, they’re raising them.”¹⁰

He gave us an example of the fulfillment of this promise during our zone conference. Through the missionaries’ obedience to his changes, a small branch grew into a ward. Because of their work, the branch’s average attendance soared from 31 to nearly 200—110 members were reactivated. Within months, there were 55 convert baptisms and 52 were results of references from less active members.¹¹

Also, within the last two months of 2002 the percentage of convert family baptisms increased. President Robert Millett,



The Cortes family prepares to enter the waters of baptism with the Elders from the Chile Santiago East Mission.



Sister Haydee Navarette stands outside the Santiago Temple the day that she entered the temple for the first time. Accompanying her this important day was Elder Findlay, the missionary who helped teach and baptize her a year before.

current president of the Chile Santiago East Mission, said, “The baptisms were up in December and the beautiful part is that 54 percent of those baptized were families. That’s double from what it was in November.”¹³

There’s still more to accomplish in the remaining six months of Elder Holland’s stay in Chile. More and more of our brothers and sisters feel as I did on the hill top that April weekend, as though so many years of wishing can finally come to an end and a beginning of fulfillment waits on the horizon. The combined effort of the members, church leadership, missionaries, and Elder Holland, fulfills the destiny of the Church in Chile. Elder Holland’s vision of that destiny is the same as the Lord’s: now is the “due time” of the Church in Chile.

NOTES

1. The Book of Mormon: Another Testament of Jesus Christ, Enos 1:16.
2. Chile Santiago North alumni, (<http://www.chilesantiagonorth.org/historybymission.html>).
3. *Ibid.*
4. *Ibid.*
5. Church Statistics Report, telephone conversation with official representative, Monday, February 3rd, 2003.
6. The Official Internet Site of The Church of Jesus Christ of Latter-day Saints, (<http://www.lds.org>).
7. Elder Jeffrey R. Holland, Zone Conference, Chile Santiago East Mission, 28 October 2002.
8. Felipe Rojas, e-mail to author, 21 January 2003.
9. Dolcie Thompson, e-mail to author, 15 January 2003.
10. *Ibid.*
11. *Ibid.*
12. *Ibid.*
13. Robert Millett, e-mail to author, 17 January 2003.

Conversion in Chile

by Trevor Reed

My companion was sick; snow was again falling in Punta Arenas, Chile; and our appointments had all fallen through. I started the “last door” game with my temporary companion to keep extending our day of tracting—I could tell he wanted to go home.

“Good Evening. My name is Elder Reed,” I began. Inside the warm house, Luz and her two children were watching a Disney movie together. “My husband is almost home, why don’t you come in,” Luz said with some interest.

After a few moments Sergio, the father, arrived. We offered a special prayer with their family, as is the missionary custom in Chile. When we parted into the crisp evening we had smiles on our faces. The Lord wanted us to teach that family.

Two months later, however, my companion and I were confused. As we challenged Sergio and Luz to pay tithing, we felt a strong opposition. After a week of fasting, earnest prayer, and an agonizing wait we saw no sign of change. That week our mission president made the 1600-mile journey to visit us. “Elder Reed,” he began, “your prayers and fasts have been accepted by the Lord. When Sergio and Luz are ready to receive the blessings, he will pour them out on them. You will see . . . in four months.” In two weeks I left Punta Arenas, assuming I would never come back.

Four months passed, and now a year into my mission, I entered the bus station in Valdivia, transferring to yet another city in Chile. The voice of President Garcia still echoed in my head. “Elder

Reed!” said another missionary entering the station. “Sergio and Luz were baptized last Saturday!” President Garcia’s words had actually come true—four months to the day. I thanked the Lord earnestly that night for the blessing of having taught them and for having fulfilled His promise to me.

As I came near the end of my mission, I had the privilege of returning to Punta Arenas. Heading directly south, I traveled for two days and over 2,000 miles. The very same day that I arrived, I saw Sergio and Luz—active members of the Church. Sergio is now the first counselor in the elder’s quorum and Luz is a ward missionary. It was one of the happiest days of my life. They were sealed as a family in the Santiago Chile Temple in January 2003.

*"I am grateful for temples
... where we can call
down the blessings of
heaven upon our families.
I am grateful for temples
where we can go as fami-
lies to strengthen the eter-
nal bonds that will make
us forever families."*

Elder J Ballard Washburn

"The Temple is a Family Affair,"
Ensign, May 1995, 11





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